

Women's Empowerment and Good Governance Through Community Radio



*Best Experiences for
an Action Research Process*

Women's Empowerment and Good Governance Through Community Radio

Best Experiences for an Action Research Process

March 2008

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Best Experiences for an Action Research Process, April 2008

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The Women's International Network is a large assembly of women communicators working to ensure women's
right to communicate through and within the community radio movement. Visit <http://www.win.amarc.org>

AMARC is an international NGO serving the community radio movement with more than 3500 members and
associates in 110 countries. AMARC's goal is to support and contribute to the development of community and
participatory radio in line with the principles of solidarity and international cooperation.
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Introduction

Participatory Action Research on Increasing the Effectiveness of AMARC WIN in Giving Voice to Women ⁽¹⁾

Raising the awareness of women about political processes and opportunities in their communities has been shown to lead to their greater involvement in democracy building. This, in turn, can lead to both the empowerment of women and poverty reduction. But if women – who suffer more from poverty than men in developing countries – lack information on how community political processes work, they are poorly equipped to be able to participate in the development of good governance. The articles gathered here reveal many experiences of women accessing the media and how important it may become in building good governance.

The women's movement has long recognized the important role that media – community radio, in particular – plays in shaping the values of society. As early as four decades ago, when the introduction of transistors made it possible for people from lower income groups to acquire radio units, women's groups actively engaged this medium to address women's issues, such as sexuality, advocacy for women, and children in conflict. Over the years, women's organizations in many countries have used community radio to advance their issues through the governance process, while others still have not learned about the power of this medium.

The action research “Women's Empowerment and Good Governance through Community Radio” seeks to enhance the use of community radio as a key communication vehicle that

can provide women with a voice to make governments and institutions accountable, more transparent, inclusive and responsive to citizens, and to facilitate the participation of women in poverty reduction strategies in their communities. It also helps women with access to and ownership of community radio.

Women's empowerment for good governance

There is an increasing consensus on the need for a more people-centred discourse when it comes to development and governance challenges. ⁽²⁾ In this perspective, voicelessness and powerlessness have come to be seen as key dimensions of poverty, while democracy, equity and civil rights are seen as not only intrinsically desirable but as directly contributing to the realization of good governance ⁽³⁾.

Several studies have indicated that women have a higher incidence of poverty than men, that women's poverty is more severe than that of men and that there is a trend toward even greater poverty among women, particularly in female-headed households ⁽⁴⁾. There are also many documented experiences on how raising awareness on women's issues increases the political participation of women. The media can play an important role in this process thus leading to better governance. In this perspective, experience shows that community radio can facilitate women's access to media and disseminate information on alternative positive roles for women, thus empowering them to effectively participate in democratic processes ⁽⁵⁾.

Access to voice is known to be a key indicator of the quality of governance ⁽⁶⁾. Without access to voice, women are unable to participate in debates or to express their opinions on public policies affecting them directly. Community media has the distinctive capacity to provide pluralistic and participatory communication that is receptive to the need for expression from the social and cultural sectors as compared to other media, particularly commercialized media.

Many recognize that the onslaught of global commercialized media systems has dramatically reduced the diversity of the media and communication landscape and it has increased the barriers to women's empowerment and their full participation as citizens. It facilitates the blatant and open domination of culturally and socially controlling groups over the most marginalized, tribal and indigenous communities ⁽⁷⁾.

Even though CR has proven its social impact in good governance and its ability to give voice to women, there is an urgent need for more specific systematization and analysis, in order to reinforce women's access to community radio. The global assessment of the social impact of CR conducted by AMARC in 2006 showed that the single most important barrier that hinders CR's impact in giving voice to women and reinforcing government accountability is related to the lack of recognition of community radio in some countries. In some countries – such as in the Philippines – governments are delaying the establishment of independent regulatory bodies that would institutionalize the presence of community radio and clarify the rules under which they can operate ⁽⁸⁾. In other countries, where community radio is free to operate, it has trouble getting frequencies due to an increasing encroachment of these spaces by mainstream commercial radio.

Access to information is also a vital issue. Without access to information, the poor and marginalized, particularly women, are unaware of their rights and entitlements, are unable to challenge unfair decisions and lack the knowledge to participate as citizens and take effective action to improve their conditions. At present, in most parts of Africa, Asia and Latin America, both in urban and rural areas, information – particularly information concerning women's involvement in the political processes and good governance – is scant, randomly given, or non-existent. Access to such information and knowledge exchange can form the basis for a radical shift from helplessness and poverty to social, educational and economic knowledge, eventually leading to self-realization and growth within their communities.

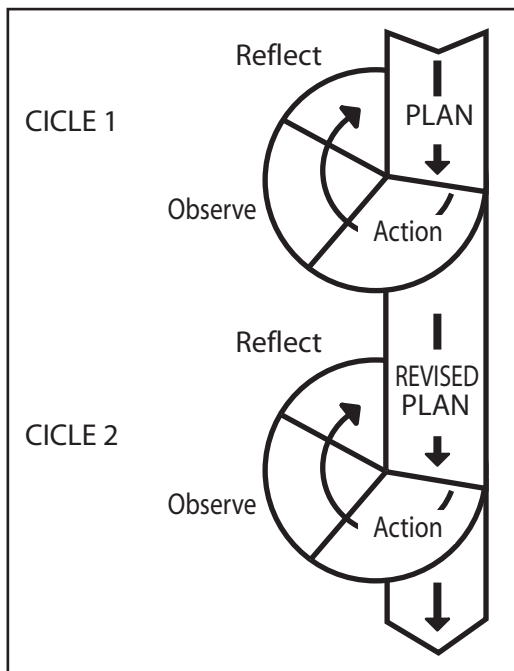
Action research methodology concept and process ⁽⁹⁾

Action research (AR) is a systematic form of inquiry that is collective, collaborative, self-reflective, critical and is undertaken by the participants of the inquiry ⁽¹⁰⁾. Action research, sometimes called “practitioner research,” is a reflective investigation of a personal interest, problem or challenge. Communication for development ⁽¹¹⁾ and social change measurements are included in this perspective ⁽¹²⁾.

Ground-based

The first characteristic is that the importance given to praxis and of context permits participatory and ground-based evaluation. The process begins with the development of questions,

which may be answered by the collection of data. Action implies that the practitioner will be acting as the collector of data, the analyst, and the interpreter of the results. Action research leads to a re-framing of a problem; then experiments are performed to bring about outcomes that are subjected to further analysis. Reflection-in-action recognizes that there is little or no separation of research from practice, of knowing and doing ⁽¹³⁾. This methodology results in learning by doing developing capabilities for monitoring, impact assessment and evaluation by the CR practitioners and stakeholders. The methodology is open to realities on the ground as it recognizes the importance of context and its influence on institutional performance.



Process approach

The second aspect is that action research is interactive and cyclical and is similar in nature to the numerical computing technique known as successive approximation – the idea is to close in upon a final goal or outcome by repeated iterations. This characteristic allows for process intervention through knowledge sharing leading to deeper understanding. Action research starts with the understanding of a problem, what in turn leadsto an intervention plan that brings Action to introduce social change ⁽¹⁴⁾. During the action, pertinent observations are collected in various forms. (Monitoring the implementation by Observation.) The new interventional strategies are carried out, and the cyclic

process repeats, continuing until a sufficient understanding of (or implementable solution for) the problem is achieved (Reflection and Revision). A representation of AR protocol by Kemmis is provided in Figure 1 ⁽¹⁵⁾.

Empowerment approach

A third characteristic of action research is the degree of empowerment given to all participants and thus to the social movement of community radio practitioners itself. Involvement is of a knowing nature, with no hidden controls or pre-emption of direction by the researcher. All participants negotiate meaning from the data and contribute to the selection of intervention strategies; the need for communication between all participants is of paramount importance. Action research refers to using evaluation logic and processes to help people in programs and organizations learn to think evaluatively. This is distinct from using the substantive findings in an evaluation report. It's equivalent to the difference between learning how to learn versus learning substantive knowledge about something. Learning how to think evaluatively is learning how to learn. Learning to think and act evaluatively can have an ongoing impact, especially when it is built into ongoing organizational development. By providing a mechanism and process for clarifying values and goals, evaluation has an impact even before data is collected. Likewise, the process of designing an assessment often raises questions that have an immediate impact on program implementation. Such effects can be quite pronounced, as when the process of clarifying the program's logic model or theory-of-action leads to changes in delivery well before any evaluative data is ever collected.

AMARC seminars on women and good governance through community radio

AMARC conducted seminars in November 2006, for the AMARC 9 World Conference, held in Amman, Jordan ⁽¹⁶⁾; in Nairobi, Kenya, on January 2007 at the 7th World Social Forum ⁽¹⁷⁾; at the AMARC Africa-MENA Conference, held in Morocco October 22-24, 2007 ⁽¹⁸⁾; at the GK3 Conference, held in Kuala Lumpur, Malaysia, December 11-13, 2007 ⁽¹⁹⁾; and at the AMARC Latin America International Conference, held in Bogota, Colombia, February 28-29, 2008 ⁽²⁰⁾. This action research process has contributed to the reinforcement of the Women's International Network of AMARC and facilitated radio broadcast campaigns through the global CR network, among others for the "16 days against gender violence" – from November 23 to December 10, 2007 – and for the International Women's Day on March 8 ⁽²¹⁾.

All these sessions raised awareness on women's participation in good governance through CR by promoting knowledge sharing on ICT4D from the grassroots on issues such as poverty reduction, water management, and education. They facilitated knowledge exchange about

experiences and challenges from women practitioners starting with their ground experiences. They highlight how women have been able to contribute toward the achievement of the millennium development goals (MDGs); they substantiate women's participation and inclusion as key factors in the development of truly democratic information societies. The seminars on action-research processes permitted the exchange of project experiences, testimonies of experiences that highlighted the communication process facilitated by community radio and information and communication technologies to promote women's political participation and good governance through CR.

The knowledge sharing seminars addressed the following key questions:

- How are new technologies facilitating women's participation in setting public agenda and how does CR become useful in promoting women's participation in good governance?
- How does CR enhance inclusion and participation of women as citizens in their communities and make their voices heard?
- How do community media make a difference in highlighting women's contribution to the achievement of the millennium development goals? How can stakeholders increase the scale of impact?
- What policies make community media and local ICT applications more effective in developing women's social and political participation?

The action research seminars allowed for knowledge sharing among women who are often excluded in political decision making, highlighted practical and concrete results of the innovative use of ICT to promote good governance, and provided an opportunity for networking and collaboration among ICT4D stakeholders on the issues of women's political participation and good governance.

Women's voices through community radio

This document is part of a two-year participatory action research process seeking to address the challenges to women's participation in democracy building. It brings together case studies and experiences written by women practitioners participating in democratic processes through community radio. Some articles also raise questions regarding the specific challenges to gender equality within community radio and explore how to increase women's participation in CR

as a key governance challenge to the community radio global network.

It is intended to facilitate knowledge exchange to empower women to exercise their right to be heard, and to build the capacity of women to use the media, particularly community media, to make governments and institutions accountable, more transparent, inclusive and responsive to citizens.

To date, little has been done in most developing countries to help women gain greater power and influence in normally male-dominated political processes in local communities. This document from the Women's International Network of AMARC provides women with examples of how they can get involved in governance issues – particularly to help them gain a greater degree of independence and equality.

The action research process is a contribution to the need for a recognition and work for a stronger say for women in good governance, namely through their participation in CR. This will ensure, among other aspects: (1) sensitizing women and encouraging their participation in community radio; (2) reinforcing women's participation in the various aspects of the operations of stations; (3) improving gender content in programming; and (4) reinforcing women's networking and knowledge sharing of concrete experiences to help create social change from the communities.

Women's empowerment and good governance through community radio

AMARC has facilitated a significant amount of action research concerning the social impact that women's empowerment can have on good governance through community radio in the last two years.

This document includes articles on Women and good governance, as well as practitioners' experiences gathered through several knowledge sharing and action research seminars held through the CR network worldwide, in continuity with the action research project on "The Social Impact of Community Radio: Removing Barriers, Increasing Effectiveness" held all through 2006 ⁽²²⁾. As indicated, AMARC held a series of knowledge sharing and action research seminars. These reflections have resulted in a body of knowledge consisting of written and audio information in several areas, particularly regarding women's empowerment and good gover-

nance. This document, disseminated by email and in hard copy to CR stakeholders, contains some relevant contributions and is intended to further knowledge sharing and discussions to increase women's empowerment and participation in democratic processes. It also seeks to contribute to the impact of CR on influencing governance issues related to gender equality and women's rights. We also expect to embed action-research techniques for social impact assessment in the Women's International Network as well as within CR.

Notes:

- 1.- Marcelo Solervicens is Secretary General of AMARC.
- 2.- Sylvia Balit, Communication for Isolated and Marginalised Groups, Blending the Old and the New, Paper for Ninth United Nation Round Table on Communications for Development (FAO: Rome, 2004).
- 3.- Chapter 6, World Development Report 2000/2001, Attacking Poverty, New York: Oxford University Press <http://www.worldbank.org/wdr>.
- 4.- See, among others, UNDP, Women's Political Participation and Good Governance: 21st Century Challenges, 2000.
- 5.- See AMARC, Community Radio Social Impact: Removing Barriers Increasing Effectiveness (Montreal, 2007).
- 6.- The World Bank, "A Decade of Measuring the Quality of Governance." Governance Matters, 2006.
- 7.- Susanna George, Media and Globalisation: A View from the Margins, paper presented at the World Social Forum (Porto Alegre, January 26, 2003).
- 8.- Roxanne Toh, Community Radio's Voice Gets Louder, So Does Interference, Inter Press Service News Agency (December 26, 2003).
- 9.- See AMARC, Community Radio Social Impact: Removing Barriers Increasing Effectiveness (Montreal, 2007).
- 10.- McCutcheon, G., and B. Jung, "Alternative perspectives on action research," Theory into Practice 29 3 (1990): 144-151.
- 11.- See, among others, Paolo Mefalopoulos and others, Participatory Communication Strategy Design (FAO: Rome, 2004).
- 12.- Maria Elena Figueroa and others, "Communication for Social Change: An Integrated Model for Measuring the Process and Its Outcomes," Communication for Social Change Working Paper Series 1 (2002).
- 13.- D. A. Schon, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983).
- 14.- Taken from *An Introduction to Action Research* by Dan MacIsaac.
- 15.- S. Kemmis and R. McTaggart, eds., *The Action Research Reader* (Victoria: Deakin University, 1990b).
- 16.- Visit <http://amarc9.amarc.org>.
- 17.- Visit <http://wsf.amarc.org>.
- 18.- Visit <http://africa.amarc.org/africa-mena-conference>.
- 19.- Visit <http://gk3.amarc.org>.
- 20.- Visit <http://alc.amarc.org/international-conference>.
- 21.- Visit <http://win.amarc.org>.
- 22.- See AMARC, Community Radio Social Impact: Removing Barriers Increasing Effectiveness (Montreal, 2007).

Chapter 1. Community Radio as an Instrument in Promoting Women's Participation in Governance

By Mavic Cabrera-Balleza ⁽²³⁾

The issue of good governance has become more central to the global agenda in recent years. Various UN agencies and intergovernmental organizations have organized meetings, conferences and put out publications on this issue. Members of the donor community are increasingly evaluating projects they support in terms of how these contribute to or ensure good governance. The Paris Declaration on Aid Effectiveness, a document signed by 22 donors and 57 partner countries in 2005, articulates that “while the volumes of aid and other development resources must increase to achieve the Millennium Development Goals, aid effectiveness must increase significantly as well to support partner country efforts to strengthen governance and improve development performance.”

The emphasis on good governance comes from the realization that countries will only achieve their human development goals if they are able to assure the quality of governance. Human rights activists, gender equality advocates and development practitioners overall have reached consensus that good governance and sustainable human development are inextricably linked and that developing people's capacity for good governance should be the primary means to eliminate poverty.

A paper developed by the United Nations Economic and Social Commission for Asia and

the Pacific explains that good governance has eight major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive, and follows the rule of law. It assures that corruption is minimized, that the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision making. It is also responsive to the present and future needs of society (United Nations Economic and Social Commission for Asia and the Pacific). Given all these characteristics, gender becomes an intrinsic element of good governance. Women's equal and just representation and participation in governance is therefore a requirement in any effort to ensure good governance. However, at present, this remains more of a wish than a reality.

A United Nations Development Programme report states that: "In addition to basic inequalities in access to education and resources, and an unequal share of the burdens of poverty, women continue to be under-represented in formal decision-making structures. Although women are increasingly active in community support systems, gender disparities persist in public positions at all levels: local, regional, national, and global. With the exception of the Nordic countries, where women's participation in parliament is 38.8 per cent and in Arab States where it is 3.5 per cent, the global average for women's participation in parliament is only 15 per cent (Inter-Parliamentary Union, 2000).

The same UNDP report adds: "Despite the fact that the majority of the world's poor are women and girls, poverty reduction strategies insufficiently address the differential impact of poverty by gender and inadequately target gender equality as a core objective. Whereas women's contributions to the global economy are growing rapidly, women's labour remains undervalued and under-counted in national accounts; and data disaggregated by gender are still poorly developed."

Media and governance

The centrality of the media's role in politics and governance is no longer debatable. What continues to be the subject of debate is the social standpoint that media institutions and media practitioners take in socio-political landscapes and in the business of governance. The politics and governance structures are largely mediated spaces experienced by individuals and communities through the media forms accessible to them. People's participation in governance is greatly influenced by how the media report and interpret political events and issues and how

media itself influences the political processes and shapes public opinion.

In an environment where people are mere consumers of media, it could be generally assumed that participation in governance processes is low. In an opposite environment where people have access to and control of the media, people's capacity to contribute to and influence policy and decision making is enhanced. Women, like other marginalized groups in society, have little access to the media, particularly to the decision making within it.

The Beijing Platform for Action (BPFA), the most comprehensive agenda for women's empowerment, signed by 189 member states in 1995, has identified women and the media as one critical area of concern. It has identified two strategic objectives: 1) Increase the participation and access of women to expression and decision making in and through the media and new technologies of communication; and 2) Promote a balanced and non-stereotyped portrayal of women in the media.

It's now more than 12 years after the BPFA was adopted. While there have been a few inroads, such as more women joining the media profession, and more women's organizations producing their own media materials, obstacles remain. Women are still under-represented in decision-making structures within the media and negative and stereotypical portrayal of women is still widespread. This reality prevents women's full participation in governance structures and processes. This is also the challenge that the AMARC Women's International Network (AMARC WIN) has taken on.

Community radio, women and governance

As part of its commitment to implement the BPFA and influence governments to honour their commitment, AMARC WIN uses community radio as a key instrument to promote and ensure women's participation in governance.

In Indonesia, a number of women community radio broadcasters have produced programs such as Women Voice Radio in Pariaman, West Sumatra and the Women Journal Radio Program to address violence against women and how women could make use of existing laws to assert their rights (Tanesia, 2006). In Jordan, Amman Net community radio covered women's issues more broadly than the other radio stations and dedicated airtime for women's groups

to discuss their activities during the 16 days of activism against gender violence when no other radio station would give them the same space. In Mozambique, women community radio broadcasters formed the Network of Women in Community Radios in 2003 to “encourage activities seeking to ensure that women enjoy the same rights, duties and opportunities as men, as stipulated under the Constitution of the Republic of Mozambique, and recommended in the Beijing Declaration, and in the principles of the New Partnership for Africa’s Development (NEPAD)” (Jallov, n.d.). In Fiji, femLINKpacific uses community radio to hold the government accountable to its commitment under UN Security Council Resolution 1325 (UNSC RES/1325) on Women, Peace and Security. femLINKpacific has produced numerous radio programs that highlight women’s role in peace building and conflict resolution.

While most of the programs are women-focused, AMARC WIN members also make sure to use community radio as a medium to involve men in addressing the issues that women confront. Since male domination and patriarchy are seen as the main problems, men must be involved in formulating and implementing solutions.

Community radio has a number of attributes that makes it an effective tool in promoting women’s participation in decision-making processes and governance structures. It is not controlled by corporate and government interests which allows it to speak to issues independently. It uses local language that makes the information and the discussions on issues accessible to local communities. It transcends literacy barriers, which allows and encourages a great number of women to use it as their primary source of information.

This is not to say that everything is rosy and perfect in the community radio sector. The same issues of women’s under-representation and negative and stereotypical portrayal are faced by women in CR. However, because of its community-based and people-controlled nature, these issues are confronted to a much lesser degree. Given this reality, community radio remains to be an effective tool in promoting people’s ownership of and participation in development processes that ultimately will guarantee accountability, transparency, effectivity, efficiency and responsiveness – all essential elements of good governance.

Notes:

23. - Mavic Cabrera-Balleza is President of the AMARC WIN

Chapter 2.

Workshop Report on Women's Empowerment and Good Governance Through Community Radio

By Doris Dery ⁽²⁴⁾

The growing necessity of women and, more importantly, rural women to acquire information in order to communicate with themselves and with the community is a challenge to the media sector in most countries. The need for communication has been identified as one key element of social change and community growth.

However, the forces of globalization that appear to widen the already existing gap between women and the rest, the poor and rich, rural and urban, present a major challenge to the role of the media in communication in Ghana and elsewhere. That is why community radio is a means for significant change in the trend of media not only in Ghana but, I believe, in Africa and in the world.

In a workshop at the World Social Forum on January 2007, a group of women from different backgrounds of African, Asian, and both North and South American, shared their experiences as women who work in community media. For all of them, the forum was a means to share experiences from a woman's perspective and from a community media point of view on how, specifically, community radio is being used as a means of facilitating dialogue between women and national authorities, highlighting the various ways by which women are engaged in different activities toward promoting amelioration of their livelihoods and participation in

governance.

Highlights from discussions

The participants agreed that:

- Community media's work to portray women in a better way by dealing with issues that are of direct women's concern.
- Community media's use of magazine programs to highlight roles of women and what their contribution is to development highlight their role in the community.
- Community radio's backing of women through their involvement in the local councils by supporting women candidates during elections contributes to women's empowerment.

Real ways community radio helps women's empowerment:

- It is a means of preparing women for political positions.
- Community media as a learning and training ground for women and it should be used further..
- Using the microphone not only as a tool, but as access to voice leading to women's empowerment for women by allowing them to push forward their ideas.
- As a chance to exercise rights to be heard and participate in governance and build leadership.
- As a means to help them articulate women's problems so they develop public speaking skills for parliament and other positions in the communities.
- Women experience self-actualization discovering they can develop new meanings and, as such, become women reporters, trainers and producers.

Community radio broadcasting permits:

- Decentralization of activities and public programs on sensitization for gender issues
- Organization and facilitation of panel and seminar discussions on women activities
- Identification of training methods for women and men on governance issues
- Proactive reportage by women, recognizing the problem and articulating ideas for social change

- Connection of various communities to gender issues and for recognition of the problems of women and the possibility of challenging and rendering accountable the authorities and get them to respond to the problem.
- Recognition of women's activities and roles as base for their involvement in local governance and leadership positions.

Community radio is a facilitator for networking.

- CR can help women candidates develop their manifestos, which should reflect women's interests, so that women can be held accountable when elected.
- CR can link public authority, NGOs and civil society in efforts to promote women participation in governance.
- CR can encourage party diversity by encouraging women's participation in politics and women's election to parliament encouraging healthy competition.

Promoting women's participation in governance

Community radio plays a significant role in promoting women's participation in governance. Experience teaches that the songs that women sing, voices of women telling stories to their children, and the languages spoken by women are all great examples to start with. The establishment of a culture of inclusion should take into account social issues, and the inclusion of gender perspectives in the community radio style will enhance the role of women. Women then have the chance to identify, discuss and integrate gender perspectives into all areas while participating in the processes of decision making for changing policies.

Recommendations

1. At the local level, through community radio there is need :

- That specific provisions are taken so that women are both in the management and broadcast units of community radio, from the position of the Board of Directors to the volunteers. This way, gender issues are included in decision-making and gender equity is broadcast.
- To increase capacity building for women in CR on management and technical skills.

This increases gender awareness in society by broadcasting good-quality, gender-sensitive programming.

- That programming allows women to exercise their rights to voice..
- To build the capacity of women to use community radio to increase good governance by holding governments accountable and engaging citizens in inclusive and responsive practices.
- Community radios can identify potential women candidates for government positions and facilitate their campaigns through the broadcasts of programs for poverty reduction in their communities.

2. At a secondary level, through the government structure

- It is important to strengthen and encourage knowledge sharing between women to increase the impact of their actions on good governance through networking. This can start at local levels and extend widely internationally. For instance, local district assemble women's caucus could have their own song (anthem)..
- Reinforce women's participation in governance by increasing the proportion of seats held by women in Parliament.
- Reinforce networking with international communication for development practitioners, Non Government Organisations, governments and the private sector stakeholders. Radio progress and Oxfam's engagement for the girl child education project in the Upper West Region of Ghana, by using community radio methodologies for education is a remarkable example.
- Consider low license fees to ensure equitable access to frequencies by rural and poor communities and for women to get a greater chance to participate.

Challenges

1. Evaluation:

- How to measure the impact of community radio on women, the role of community radio in promoting women's participation, and women's performance in roles and responsibilities.
- Sustaining evaluation as a regular component of community radio and women's activities.

- Financing research in the role of community radio and women's development in general.

2. Government's legislative framework and barriers on coverage, content and equipment for community radio.

3. Sustainability of CR

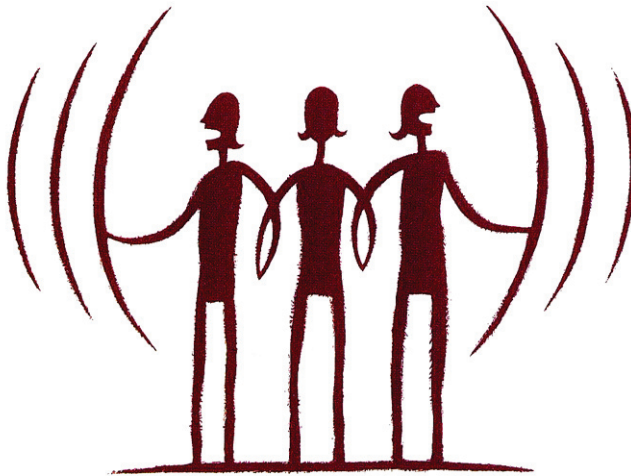
Conclusion

Women's participation in governance is one of the major issues in today's development. In the media world, this challenge has always been associated to lack of information for women and the portrait of women as objects

It will only be fair to measure women's contribution to development if and when their role can be recognized, not limited to stereotypical ideas but widened beyond that to decision making, policy formulations and governance. Community radio is standing out tall in this direction and only needs governments to listen. I believe everyone's role is to make them listen!

Notes:

24.- Producer at Radio Progress, Ghana and former AMARC Africa WIN representative for West Africa



Chapter 3.

Women and Community Radio in Burkina Faso

By Georgette Koala ⁽²⁵⁾

Since 1997, with Horizon FM, the first free radio station of Burkina Faso and of French-speaking Africa, the airwaves have been liberalized and there are now some 77 radio stations. The Burkinabe have appropriated radio, which as an oral medium follows in the griot tradition, the fame of which has travelled well beyond the borders of Africa. This has favoured radio, unlike the written press, which is seen as an elite, intellectual medium, and television, the cost of which is beyond the reach of the majority. Because of its accessibility, the fact that it is perceived as a continuity of the oral tradition and because it uses many of the local languages, radio is the mass medium of choice for African peoples and for those of Burkina Faso in particular. It was in this favourable context that the State of Burkina Faso set up six local radio stations in rural areas of the country in the 1980s. The goal of these stations was to raise awareness and to promote development. According to the president of the time, they sought the participation of all of the country's citizens in the national development effort.

Community radio has always had development goals, particularly participative development goals, hence the notion of community. It is a medium that belongs to the entire community, which raises community issues and debates about them with the community in order to find consensual solutions.

As stated in a master's thesis from the Department of Communications and Journalism of

Ouagadougou University, "The Historical Philosophy of rural radio is to allow the voiceless to express themselves, to serve as the voice of the oppressed (whether the oppression be racist, sexist or based on class), and, generally, to offer a development tool to the whole community."

Using the example of the Pengdwendé Community Radio Station, situated in the rural commune of Sabou, 90 km from the capital, Ouagadougou, we would like to talk about the place of women in the 24 community stations in the country.

Women and community radio stations in Burkina Faso

There are 255 employees at the 24 community radio stations surveyed, of whom 46 are women, a percentage of 18.04 per cent female employees to 81.96 per cent males. These 18.04 per cent women generally occupy the positions of radio hosts and secretaries. Most of these women are volunteers and freelancers. To illustrate the point, only 23 women, or 17.16 per cent, are permanent employees of Burkina Faso community radio stations. Almost no women occupy administrative positions, or produce and direct programs. Despite being poorly represented, women figure prominently in the program schedule of different community radio stations.

Community radio stations are development tools. As such, they particularly emphasize the most underdeveloped segment of society in Burkina Faso: women. In effect, many programs, a minimum of two per community radio station, have women as their exclusive target audience. Women, as the custodians of their children's success, are those most concerned by educational programs for the improved well-being of the family unit. It is most often the rights of women that are not respected and their needs that are not met. Community radio stations, together with local opinion leaders, are taking advantage of the wide audience they reach enjoy they can succeed at legitimating women's needs.

The problems women bring up with radio hosts are debated on the air, which allows solutions to be found or at least permits the issues to be raised. These specific women's issues of access to potable water, access to land, the right to self-determination, the schooling of girls, forced marriage, etc. then make their way into the speeches of local politicians and elected officials, into people's conversations, and, as demonstrated by the example of Pengdwendé

Radio, allow for a change in social behaviour.

The experience of Pengdwendé Radio at the heart of women's development

Radio Pengdwendé is a radio station that was set up by the association bearing the same name. It is situated in a rural area, in the commune of Sabou, 90 km from Ouagadougou, the capital of Burkina Faso. The inauguration of Radio Pengdwendé took place on May 26, 2006, but it had already been broadcasting for a year. Transmission is within a 60 km radius, covering three rural communes in the Centre West region of the country.

The missions assigned to the radio are consciousness-raising, socio-economic advancement of women and, more generally, behaviour change for true development of men and women, therefore of the region. It is worth noting that Radio Pengdwendé's missions are linked to those of the head association, the Pengdwendé Association, which has had as its leitmotif for 20 years the emancipation of 52 per cent of the Burkinabe population, that is, women.

Radio Pengdwendé is a woman's idea made reality. As part of the activities of the Pengdwendé Association, its president, a woman, observed the need for a community radio station that could address women from several villages. That is how Radio Pengdwendé saw the light of day. This is worth emphasizing since of the 23 other radio stations, this radio is the only one of this nature.

The staff of Radio Pengdwendé is made up of seven employees, only one of whom is a woman. She was recruited so that women listeners could identify with her. The fact that she is the only female employee of the station is due to a major difficulty, the recruitment of young women, which we will return to below. Although Mrs. Kaboré is the only woman host on Radio Pengdwendé, major air time has been given to her to speak specifically to women, a priority target group for the station. A series of programs is thus produced each week called "Paag la Yiri," which translates as "without woman there would be no home." This series includes the "Zaak Viim" programs, meaning the life of the couple, as well as another program called "associative life" and, finally, a program on women's rights.

To animate this series of programs, the host receives women who come to share their experiences with others. Officials, traditional chiefs and opinion leaders are also often invited to

express themselves on the condition of women, especially excision, on the schooling of young girls, and on women's access to land. Besides the series of programs made for women, radio jingles have been produced inviting women to listen to the radio, but, above all, inviting men to let women listen to the radio.

Radio Pengdwendé also works with NGOs that play a role in the advancement of women. Thus RECIF/ONG (a communication, information and training network for women in NGOs), PROMACO (the social marketing of condoms project), DED (the German development agency) and many others order broadcasting already-produced programs or awareness-raising spots on Radio Pengdwendé.

All of this allows us to conclude that Radio Pengdwendé reserves a major place for women on the airwaves. But what about the results on the ground?

The impact of Radio Pengdwendé on women's living conditions

No study until now has been carried out to measure the impact of Radio Pengdwendé in the area where it can be heard. However, a certain number of statements and spontaneous testimonies by some of our listeners have convinced us that the population has begun to be aware of the plight of women. Several examples can illustrate this change.

In terms of their civil status, following the consciousness raising by Radio Pengdwendé, women increasingly possess such documentation as birth certificates and identity cards received by court order. This was not always the case, for, while many women had certificates documenting their civil status, it was often the men who had them in their possession.

With respect to development, income-generating activities that women took up with advice from the "associative life" program brought them substantial income. This income has allowed them to send their children to school, including their daughters. The women's commercial activities are an effective means of development for the communities involved, making the different local markets livelier, with more attractive products fashioned in novel ways. Given that the opinion makers have publicly denounced forced marriage and the practice of excision, these phenomena have changed of status: from being normal and customary, to being reprehensible acts committed by the ignorant. We don't claim that this change is due only to the

work of Radio Pengdwendé, but the station's contribution has been far from negligible.

Furthermore, during different meetings, whether organized by the decentralized State authorities or by development NGOs, women take the floor more and more frequently and it becomes clear that their concerns are often quite different from those of men. This observation has its importance when we know that still today in certain regions like northern Burkina Faso, women cannot sit with men to discuss or exchange opinions.

Finally, from the testimony of women themselves, the access to cultivable lands is becoming easier and men no longer take the most productive lands away from women as they used to in the past. This practice is therefore on the decrease as it is regularly denounced over the Radio Pengdwendé airwaves.

Certainly it can be said that women's situation in the departments covered by Radio Pengdwendé is not a cheerful one, but through the programs it produces and those it is given for broadcast by the development organizations, the station contributes to behavioural changes. But while women have conquered a space of freedom and expression and are beginning to enjoy their business rights and freedom of action, their place in the communities is not yet truly what it should be.. There is still a long road ahead, one with many obstacles.

The challenges and opportunities

Recruitment is one of the major challenges. It is, in effect, very difficult to find women and girls in Burkina Faso who wish to do radio. This is because journalism is seen by the majority as a man's domain. For example, the Communications and Journalism Department at Ouagadougou University, which trains journalism professionals, has 11 students in its graduating class, of whom only two are women, and in the next class there are seven students, all of them men.

While there are women who want to do radio, in most cases they are not qualified to do so. This difficulty in recruiting means that it is often men who talk about women's issues, which undoubtedly constitutes an obstacle to achieving goals with respect to the advancement of women.

Another difficulty is the lack of resources for community radio stations. Because of their status, community radio stations are not allowed to broadcast advertising. Even if they had the right, it would not be of great profit to them since most are situated in rural areas where commercial activity is not greatly developed.

This state of affairs is coupled with another problem: the absence of electricity for 90 per cent of Burkina Faso's community radio stations. For example, we can cite the case of Radio Pengd-wendé, which usually has to work thanks to a generator fuelled by diesel oil. Other stations cannot broadcast as much as one would like or give their full potential. This financial problem often forces CR stations to reduce their ambitions. Besides these two major problems, others are the weight of tradition, prejudice and customary practices. Finally, it could be said that community radio stations are the poor relatives of the media in Burkina Faso because of their precarious financial balancing act that results in a lack of reporting and logistical material.

As a possible solution for community radio to be more efficient in its impact on women's living conditions, women will have to appropriate this medium for themselves. This would necessarily mean training girls and women to work in radio in order to have increasing numbers of women speaking to women about women's issues. But for women to be willing to take up radio, and for men to allow girls and women to do so, there must be an educational campaign with the following message: Radio is not an occupation reserved for men.

As for the financial problem, since community radio is a development factor of the first order, the State should award substantial grants but also increase the proportion allowed for advertising revenues in order to allow radio stations to properly carry out their missions. This would undoubtedly make it possible to have numerous employees and to produce a sufficient number of programs to better reach the audience.

Notes:

25.- Radio Pengdwendé, Burkina Faso.

Chapter 4. Community Radio and Democratization in Cameroon

By Aimée Christine Kadji Djagueu ⁽²⁶⁾

In Cameroon, the evolution of the audiovisual sector has been positive. The government has promulgated laws liberalizing the airwaves, thus putting an end to the State monopoly in this area. This openness clearly implies recognition of group and individual rights and freedoms.

Following the passage of Decree #2000/158 liberalizing Cameroon's media sector, on April 3, 2000, community radio stations in the country grew like mushrooms. Each department, if not each village, wanted to have its own radio station, to be closer to the public, even though real operational difficulties already threatened their existence.

Community radio in Cameroon has proven to be an efficient educational tool. It encourages the public to get involved to defend its rights and to mobilize when faced with any and all development challenges. The main goal of our community radio stations is, in fact, to better inform the population, to help people become aware of the political and socio-economic situation, and to help them to take care of their environment and participate in managing the public sphere.

Community radio and democratization

More and more, free expression is becoming a reality in Cameroon, as among the most listened to programs are ones on which people are invited, over the telephone, to say what they think about the actions of their elected officials, of the government, without interference from anyone. There is, however, no shortage of difficulties. In the first place, in our country, the regulations governing community radio are silent about or badly adapted to today's realities, or they are simply flouted. Hence the numerous suits and the fiscal and political harassment that radio managers have been subjected to. The community radio audience has generally been satisfied with the programs, their complete openness to the voiceless and the use of the local language as a means of oral expression and communication.

Furthermore, given the multiplicity of private radio stations, government radio stations find themselves having to revise their broadcast programming and it is possible to observe a real change in their practices. The trend is for them to become more open and less propagandistic. Community radio stations must above all avoid to be driven to serve the game of political parties. This is the main guarantee of their autonomy, allowing them to remain objective and preserve their freedom of expression, but how can they do this?

Good governance is the exercise of political, economic and administrative authority, political stability, institutional development and the respect for human rights. In other words, good governance is the art of managing the city's affairs well. Community radio stations have not fallen short in the role they play in the community. Several seminars were organized by the government and by civil society on "media and good governance." How can the media contribute to a constructive appropriation of the process of good governance in our country? These seminars allowed those who benefited from this training to relay to their listeners adapted educational programs on the issue of good governance.

The impact of community radio on women's liberation in Cameroon

Community radio in Cameroon is becoming more and more a women's affair. Many community radio stations created under the UNESCO umbrella are women's radio stations. The only drawback is the total dependence on the funding agency, which would likely render them inoperational should the funds be withdrawn. Few community radio stations have been able

to set themselves up through local initiative without external support, and those that manage to do so find themselves left to fend for themselves, as in the case of the SITE-DAR FM radio of Bafang. In most of these community radio stations, women occupy the most important decision-making positions. They are only limited by their low educational level. We are convinced that the international community's actions on behalf of woman's place in society will lead to a better future for the so-called weaker sex.

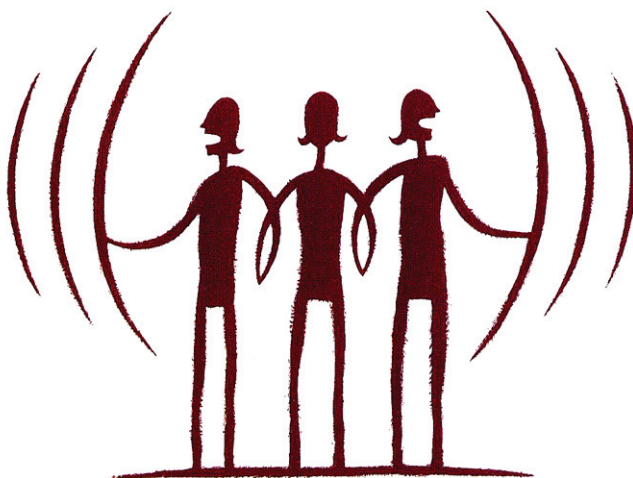
Cameroon's community radio stations participate positively in the liberation of rural and urban women through their programs on citizenship, governance and development.

We at Radio SITE-DAR FM train and raise awareness about gender and development. The station offers its support in setting up practices guaranteeing equality between women and men, as well as support to the Upper Nkam women's network.

As part of this work, the station produces program gender sensible radio programming, and supports women and endogenous development. Thus, thanks to our community radio station, we have been able to set up radio listener groups in order to contribute to the improvement of women's life in the western province. Radio SITE-DAR FM helps Upper Nkam women's associations to create and animate radio listener groups. These associations work in different areas, in particular support for businesswomen, socio-cultural animation and literacy campaigns.

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25.- Station Chief of Radio SITE-DAR FM in Bafang, Cameroon



Chapter 5. Community Radio in Niger

By Kadi Souley B. Kohler ⁽²⁷⁾

Niger is the largest country in Western Africa and the sixth largest on the continent after Sudan, Algeria, Congo, Libya and Chad. A landlocked state of Sahelian Africa, it borders Algeria and Libya to the north, Chad to the east, Nigeria and Benin to the south, Burkina Faso to the southwest, and Mali to the west. The population is estimated to be approximately 12 million inhabitants, with 80 per cent being rural. Niger is one of the poorest countries in the world.

With the arrival of democracy in the 1990s, the monopoly of public radio stations ended. The media landscape broadened very quickly with the first private stations with a commercial vocation coming on air beginning in 1994, followed progressively by the installation of community radio stations nine years later.

The contribution of community radio to the implanting of democracy and good governance

The first community radio station was set up in 1999 to the west of Niamey, in the village of Bankilaré, one of the poorest villages in the country, with approximately 2,000 inhabitants live precariously, without electricity, telephone service or potable water, often at more than an hour's walk away.

The Bankilaré radio station was set up following a very simple process since different funding agencies wanted to make sure the population got involved. A village association was created to support the initiative and to get things going, bringing the conditions together for self-management of the station by mobilizing human leadership, animation and popular control of resources. The choice of solar energy seemed the most appropriate because of the tropical climactic conditions.

In Niger, more than 80 per cent of the population is illiterate. Channels of communication remain insufficient, but radio is an effective means for bridging the technological gap and reducing persistent inequalities between the unschooled and the educated.

Thus, based on different reports tabled by United Nations experts, some in 2007, it is possible to demonstrate the contribution of community radio toward reaching the Millennium Development Goals (MDG), especially through the support of certain funding agencies such as the United Nations Development Programme and SNV (a Dutch cooperation and development NGO), the latter for the training of radio hosts, and through the permanent broadcasting of production on sensitive themes: HIV/AIDS, sustaining and preserving the environment, decentralization, girls' education, citizenship, access to quality training. All these themes contribute to the struggle against precarious conditions and have a direct impact on the socio-economic and cultural life of rural populations.

In a strongly Islamic country such as Niger, speaking of women's liberation even on the air can present a challenge and even lead to the closing down of a radio station. Radio stations that give women positions of responsibility are rare. While women are more and more visible in management and animation committees and participate in discussions, they are still considered subordinate.

This perpetuates discrimination against women in all areas of life. The media must help find solutions to women's real concerns, such as access to land, inheritance, real marriage, repudiation and child custody, but instead these issues remain unresolved, while customary rights often fly in the face of civil judgments.

Some one hundred community radio stations regularly broadcast their programs today, notwithstanding some serious management and production difficulties affecting their viability.

The funding agencies and the government lack regular information on the actual situation of radio stations because means of communication are almost inexistent between the stations themselves, Internet connections being inexistent or exorbitantly priced. Community radio stations are often the target of local elected officials, which makes it possible to inform the population "for free."

A coordination platform to prevent these kinds of exclusion must be created, for the dream of thousands is in danger of going up in smoke if nothing is done to reestablish communication, to continue the program of setting up information centres and maintaining established radio stations, to give the community radio network the necessary means to truly ensure continuing education of its staff, to establish annual reporting and to compensate for the lack of unpaid personnel. The Niger government financially supports the media. Why can it not do the same for community radio?

AMARC could consider extending its work to all the community radio stations of Niger, in order to support, as outlined by the UNESCO experts, local CR in:

- Promoting, for example, an exchange of productions with other community radio stations linked to production networks
- Evaluating the training needs of personnel
- Supporting and reinforcing/or creating a local production unit
- Reinforcing the accomplishments of RIF AMARC Niger, which already has a production and distribution structure for radio programs
- Evaluating on the ground the impacts of the programs broadcast by community radio stations
- Developing e-learning

In the framework program to combat poverty in place since 2002, which includes sub-points such as decentralization, the Niger government must clearly define its strategies in order to contribute financial support as an equitable complement (50/50) to the contribution of funding agencies. Letting people speak, exchange and dialogue are among the true values that Africa embodies.

Whatever the case may be, the Niger authorities must reiterate their firm compromise to con-

tinue accompanying the financial and logistical investment process, which is needed more than ever for sustainable peace and development. This is a necessary condition for receiving the support of development partners.

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Chapter 6. Situation of Community Radio in Nigeria

By Akin Akingbulu and Miriam Menkiti ⁽²⁸⁾

The development of a truly plural broadcasting landscape, incorporating a thriving community radio sector along with other tiers, is a key item of engagement in Nigeria. As the country strives to overcome her contemporary development challenges, she cannot but grapple with the provision of access to communication resources for the majority of its 140 million citizens.

Sixty-two years of state broadcasting monopoly and a further 12 years of private/commercial participation failed to provide adequate media access to the people. But the story changed when vigilant stakeholders put their ideas and activities into a synergy and began a process of positive engagement.

Community broadcasting was not a feature of the Nigerian media scene, even at the early period of the present democratic period. Indeed, the Nigerian political environment was adverse to its development, especially because of the long years of military rule that restricted freedom of expression.

All that began to change when, in 2003, a collaboration of two international organizations, the World Association of Community Radio Broadcasters (AMARC) and the Panos Institute West

Africa (PIWA), with the Institute for Media and Society (IMS), launched an advocacy program, the Initiative on Building Community Radio in Nigeria.

In 2005 and 2006, the initiative took the advocacy to higher levels. A national conference capped the zonal workshops and generated outputs such as a corporate structure for community radio stakeholders and a new Plan of Action. This was followed by a series of sectoral engagements that featured international development bodies and local groups such as the World Bank and the Nigerian media. An AMARC regional seminar twinned with a Nigerian CR Policy Dialogue in Abuja also took centre stage.

With the message of CR development going down to the grassroots through the nationwide awareness-raising, the engagement of government agencies was also being pursued. Before long, the government began to respond to stakeholders' demands. From 2004 to 2006, it instituted at least three policy development/reform processes: a review of the National Mass Communication Policy, the Development of a National Frequency Spectrum Management Policy and a National Community Radio Policy.

The CR initiative engaged these processes by developing and submitting comprehensive memoranda into them. The release of the final documents by the government is being awaited.

Community radio and democratization/governance

Nigeria returned to civil rule in 1999 after more than 15 years of military dictatorship. Over the past eight years, the public space has relatively become freer, and basic freedoms, including freedom of expression and the media, have improved while democratic institutions are developing.

But challenges remain. There is still a substantial deficit in the development and provision of social infrastructure, much of which went into decay during the years of the military. Transparency and accountability have not become deeply embraced cultures in governance institutions. The electoral system has not made any appreciable advance. And the grassroots, where the majority of the population lives, have not benefited from democracy.

Increased public oversight of governance institutions is paramount. But to achieve this, there must be an expansion in the information made available to the people about activities of government agencies. There must be dissemination of public information and a follow-up with independent, diverse, critical analyses and opinions. There must be credible information and the exchange of views to enable people to make informed decisions and engage governance processes.

These are roles that upcoming community radio stations will perform at the grassroots, where the majority of citizens live. It is expected that the emerging community radio sector will fill the wide gap on information about the Millennium Development Goals objectives left out by mainstream media ⁽²⁹⁾. As genuine voices of the people, they will facilitate discussion, understanding of the issues and participation of the people in tackling the challenges. As grassroots organs, they will effectively engage governance institutions at that level, including the 774 local governments across the country.

Emancipation of women

Nigerian women continue to make significant contributions to national development, but many hurdles still prevent their full participation in the affairs of the nation.

For example, many local cultures approve of marriage, even forced marriage, for underage girls, and deny inheritance rights for widows. Women do not have equal access with their male counterparts to key positions in the workplace, including political offices. Today, more than 70 per cent of the country's citizens who live below the poverty line are women and fewer than 30 per cent of schoolchildren are females.

Given its antecedents as an advocate of many progressive causes, the country's mainstream media was identified as possessing the potential to make a greater contribution to the advancement of women and positioning them as key drivers of the country's development process.

But the verdict of development scholars and practitioners and other stakeholders of the media scene have been that: "it appears the media have chosen a role reversal, by being an instrument of women's subjugation and disempowerment."

According to them:

- Women have continued to experience barriers in accessing information and actively participating in the communication process.
- Despite the fact that women constitute about half of the Nigerian population, they have been rendered invisible by the media.
- Women's points of view and perspectives on the society are rarely represented, or the manner of their representation reflects men's biases and assumptions. Women's issues hardly ever receive proportionate space and prominence.
- In mainstream broadcast media, programming is often the exclusive domain of men.
- Media culture has generally thrived on the use of sexist language and symbolism that are generally offensive, derogatory and have the overall effect of putting women in subservient positions.
- Media policy, legislation and regulations have also skewed contents against women.

As community radio becomes a reality in Nigeria, a priority on its agenda should be engendering development in this country. Its strategy will entail including gender-sensitive policies as part of the operational framework of the stations.

This will involve, among other things, creating a balance in women representation and ensure diversity in programming, establishing editorial guidelines that give positive portrayal of women and providing representative management space so that women can have equal access to key positions in all sectors.

Last word

Nigeria may not have been fast in developing community radio. But the results emerging from the advocacy work of the past four years indicate that the CR sector emerging in our country will grow to rank among the best in Africa and the world.

Stakeholders in Nigeria are passionate about and committed to the realization of this vision. With the support of AMARC and other international partners, we should have louder songs of celebration on CR development in Nigeria before long.

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29.- For Nigeria, the challenge of reaching the MDGs appears formidable, going by the country's development statistics. According to the reports of the United Nations Development Programme (UNDP) and other international agencies, about 70 per cent of Nigeria's 140 million people live on less than US\$1 a day. The illiteracy rate stands at 51 per cent with a wide gender disparity of 62.5 per cent literate males and 39.5 per cent literate females. Sixty-two per cent of the estimated 7.3 million children of school age who are not receiving any formal education are girls. Infant mortality generally stands at 98 per 1,000 live births and at 198 per 1,000 live births for children below five years. Maternal mortality is 800 per 100,000 live births. An estimated 4 million people are living with HIV/AIDs. The average life expectancy stands at 43.3 years. Nigeria was ranked 158th (out of 174 countries) on the Human Development Index (HDI).

Chapter 7. Democratic Republic of Congo: Women and Community Radio

By **Henriette Kumakana** ⁽³⁰⁾

One aspect of development being the participation of all, it is worth noting that like her counterpart man, woman has her rights and duties in society and must contribute to the development and the construction of the nation.

Given the above, women in media in general, and those of community radio in particular, must contribute positively in their respective communities to the advancement of their nations. They must not diminish themselves or let others put them down (men or other women – as women's enemy, it is said, is woman herself), and they must prove what they are capable of. Women, especially those in community radio, must therefore be in solidarity with one another with respect to their development and contributions to society. Associations of women in media therefore struggle for the advancement of women and encourage women to be at all levels of society. At the same time associations of women are fighting the inferiority complex which is still the preserve of many women who believe that the work performed by men is somehow special. There are indeed many women's trainings manuals on human rights, women's participation, female leadership, women and good governance, women and community-building, the gender approach, etc., and should allow women in general to become imbued with this logic in order to meet the Millennium Goals by 2015. Women in media should not be excluded but, to the contrary, must play a major role in training, informing and educating the community on the

consideration due to women and on women's rights. They must raise awareness in the population to fight against all forms of discrimination against women. Women in media are supposed to know more and must therefore help other women and men who have not yet understood the benefits of the gender approach, who believe that women are incompetent, incapable, weak and unable to measure up when facing an obstacle.

Traditionally, and even today in some environments such as in our villages in RDC, woman has been disrespected. Women are not allowed to contribute to development or to community-building. As a weak being, she is thought just to wait for marriage; that she is good only for housework and giving birth to children. Some men use women as a tool or a production machine and this is favoured by polygamy, since a man who had several women could expect an abundant harvest. Every woman had to prove that she is strong in order to be loved more by her husband and her in-laws, only like that she will be called a woman of the clan or a strong woman. Then if the man were to consider divorce, all the members of the clan would oppose it, saying, "She is a strong woman who works enough and who gives us children, one whom we hold in esteem and have called woman of the clan." It is according to that logic that education of girls is minimal compared to that of boys, for the woman could only expect marriage.

Currently in the villages (even in the cities in some cases), women are not respected because of cultural reservations, discriminatory customs and practices with respect to women have forced women to take a back seat.

There are also churches that preach against women's participation and the gender approach, trying to convince people with the words of the Bible, which says, "women should be quiet in the assembly of saints." In other words, women must be quiet since their godmother Eve betrayed the world, or so they say. For those who say "Amen" and take the words of their pastors as Gospel, a woman who stands out, who works, who gets involved in politics, such a woman they consider to be blaspheming against the word of God. When a woman works, she is considered a whore, an easy woman, disobeying God's word. That is why there are intellectual women who are not permitted to work by their husbands because of the influence of their friends, their families and also of certain men of God.

The consequences are disastrous! Just consider health as an example, women are exposed to sexually transmitted diseases because they do not have the right to say anything before the

man and master. He must prevail, while the woman can say nothing, for she is but a woman, with her weak status.

Even in education, since a good woman can only give what she has, it is not easy for an illiterate woman to take care of the education of her children and especially of her daughters, to give just one example.

The impact of community radio on women's situation and good governance

It is on this account that women in media, especially in community radio, must work hard at making the community understand that a woman is capable of doing what a man can do, that she can contribute positively to the community for the welfare of the population and the development of the nation. Community radio stations, being close to the people, have an important role to play in this specific case: they must make women understand that they must struggle to find their place in society, they must try to create political programs in which women and men express themselves, social programs, programs on women and development, good governance, community-building, without forgetting programming for youth and children, for they are also vulnerable. They must make women speak and hold debates which can convince the community that a woman can bring change while showing examples of certain women leaders in the world and especially those of their communities who are good examples to follow. They must portrait known women to encourage other women, especially girls and young women, who still have enough time to study and immerse themselves in any area of study of their choosing.

Politics was considered an exclusively male domain because it was caricatured as an affair of crooks and liars, thieves and destroyers, a domain to which a woman could not have access.

Community radio, which is close to its audience and is listened to with great attention by the community that seeks understanding about its situation and its environment, is supposed to help inform the population about certain realities such as civic education, good governance and development; it must prove to the community that without everyone's participation, and therefore without sexual, ageist, tribal or clan discrimination, one cannot speak of sustainable and effective development; a country cannot be built upon if a category of people is put down. Community radio can help to show that women can contribute to good governance, that their

contributions in government or in other institutions can be remarkable, that no doubt should be cast upon woman's ability to manage public life. Just as a woman who manages her home is able to save and budget, so she can do the same for her community, and even for her nation. That does not mean that all women are competent, but some women stand out because of their know-how.

With respect to the above, community radio can contribute to the development of the nation, to good governance, to the active participation of women in public management, and to the acceptance and affirmation of women. Community radio is a plus, both for the government and for its citizens, because it does not discriminate: everyone feels implicated and contributes to the development of the nation, women included. They can contribute positively because of the awareness they have gained from radio, because it is one of the means of communication with the widest audience, followed with the greatest of interest, and it can therefore lead to many changes in the life of the community.

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30.- Henriette Kumakana, Kananga, Democratic Republic of Congo

Chapter 8.

South Africa: Measures for Ensuring Women's Participation and Challenges that Hamper the Rapid Empowerment of Women

By Rebone Molefe ⁽³¹⁾

The South African government, since 1994, has increased opportunities for the inclusion of women by putting in place legislation and policies that stand to benefit women such as Gender Equity to enforce women's empowerment and participation in all spheres of social change. However, there are many hurdles in the implementation of gender equality policies by civil society and these include:

- Location of the majority of women in rural areas of South Africa, where there is no infrastructure to facilitate development. "Groups Areas Act" under the apartheid government before realisation of democracy in South Africa was the legislation that ensured the systematic and socially-engineered location of "Blacks" in rural areas. This arrangement forced men to leave their homes in search of employment in industrial and urban areas while leaving women behind in rural areas to take care of their homes and children. Apartheid laws, coupled with traditional and cultural laws, disempowered women in ways that will take generations to reverse.
- Access to employment by women is also enforced through legislation under the Employment Equity Act. Provision in legislature for equal employment opportunities without systems in place such as skills development, training and education prioritizing women as beneficiaries

is slowing down access to employment opportunities. Only women from affluent backgrounds have access to managerial positions while the majority still occupy low-level positions such as domestic, cleaning, and, of late, security duties.

- **Apathy of women for the programs that promote social change is another challenge that delays women's empowerment.** For example, when advertisement for positions get publicized, they are made explicitly clear that preference would be given to women as a previously disadvantaged group, but the majority of people responding to these advertisements are men. In addition, the majority of women who respond and make it for interviews lack confidence as a result of traditional practices that place women as inferior to men. The laws that are put in place are not enough to accelerate progress in putting women on par with men since "mind change" on the side of women cannot happen overnight.

- **Lack of support for and confidence in women by women also play a large part in the failure to achieve gender equality.** Most obstacles that women face are not exactly in the system but are engrossed within women themselves who still doubt their capacity and capabilities and who still believe in being led by men. For example, women in South Africa make up 52 per cent of the population and there are 1.2 million more on the voters' roll than men. Considering these statistics, women can use their collective power in voting for women in order to access the political power. Instead, when the ruling party recently went through the process of nominating the new leadership in preparation for the country's elections in 2009, the ruling party's women's league nominated only men for the positions of President and Deputy President despite the fact that they had possible candidates who occupy influential positions in the Cabinet. Unfortunately, this trend is worse in the case of the private sector, including media organizations, where women's representation is poor.

- **Poverty and lack of financial assistance are the greatest contributors to gender inequality.** South Africa developed a "Black Economic Empowerment" policy meant to provide business opportunities to previously disadvantaged groups, of which women are prioritized as the most deserving group. Be that as it may, the social and economic battles for women are far from over. Women lack capital to guarantee them access to financial assistance and need male guarantors to secure funding for start-up businesses. Lack of capital and financial dependence on men make women highly vulnerable to emotional and physical abuse, including rape and other forms of violence against women. While awareness programs driven by women net-

works and organizations such as Agenda and People Opposed to Women Abuse assist in educating women to free themselves from abuse, financial independence from male abusers remains a serious barrier.

Empowering grassroots women through community radio

Community radio is mainly used to provide a voice to the voiceless (classified groups marginalized by the mainstream media) and to facilitate economic and social development of society. Community radio is thus the perfect tool for empowering grassroots women and should be used to:

- Position women in strategic positions to allow them to participate in governing community media organizations. Women's participation in governance will influence the development of policies and practices favourable to women.
- Allow women to be proactive in expressing their views and opinions instead of having men trying to articulate what they think women want. This can be achieved by getting women actively involved in the production and reporting of radio programs on women's issues.
- Educate and provide information aimed at liberating women from male dominance and abuse, as well as impart information and share success stories by women survivors to eradicate fear from women victims and encourage them to move out of abusive environments.
- Lobby support of women candidates eligible for nomination for political positions during elections. It is important to always consider men as essential in supporting women's rights, therefore lobbying for their support through community radio should not be underestimated.

- Involve labour unions in discussions on issues affecting women at the work place. Collective bargaining is a successful negotiating tool used by labour unions in ensuring that workers' rights are respected, women should participate in these unions and should use community radio to have their voices heard by unions and employers.
- Encourage women in political bodies like parliament to advocate women related issues and to share developmental plans for women as a way of encouraging women at the grassroots to continue pushing for gender equality until the battle is won.

Conclusion

It is evident that the theoretical provision of policies and laws aimed at addressing gender inequalities is not enough to eradicate sexism and gender gaps – a paradigm shift with regard to **how men perceive women, how resources are allocated and how sufficient use of community media in changing the mindset of society is necessary.**

Notes:

31.- Station Manager, Tshwane University of Technology Community Radio (TUT FM 96.2), South Africa.

Chapter 9. Women and Good Governance in Society and Community Radio in Ghana

By Ruby N. Amable ⁽³²⁾

The 1992 Constitution of the Republic of Ghana recognizes the equality of all persons and prohibits discrimination on the grounds of sex and education, among many others. Thus women in Ghana are recognized under the law as having equal rights as men. It is no surprise then that the current Chief Justice is a woman while the Commissioner of the Immigration Service, the Government Statistician and the Deputy Commissioner of Police are women.

Since the early 1990s and thereafter, laws and policies have been put in place to enhance the status of the Ghanaian woman. For example, the Criminal Code Amendment Act was amended to include provisions to protect women from harmful traditional practices such as female genital mutilation and widowhood rites. The Women and Juvenile Unit, which was recently renamed Domestic Violence and Victims Support Unit, was also established under the Ghana Police Service. Other policy frameworks in place include Girl Child Education and the Science, Mathematics and Technology clinics for girls during the long school vacations. More recently, the Domestic Violence Act of 2007 was passed as the result of close to six years of intense and sustained advocacy by a coalition of women's and other rights-based groups.

Apart from the national guarantees, Ghana is also a signatory to various international conven-

tions and protocols that recognize the rights of women. The main one is CEDAW (Convention for the Elimination of Discrimination against Women).

Despite the well-intentioned laws and other efforts, research at the national, regional and micro-level indicate that broad-based participation of women in community development and governance is still minimal, especially in comparison with their numbers.

According to the Ghana Living Standards Survey of 2000, 44.1 per cent of women as opposed to 21.1 per cent of men have no formal education. At the higher level, the gap is even larger, with only 2.7 per cent women as compared to 15.8 per cent of men having the higher levels of education needed for employment in the formal sector.

Factors such as poverty, early marriage and teenage pregnancy have also contributed to an elevated school drop-out rate among girls and prevented a large number of females from attaining a higher education.

Religion, cultural norms and the lack of economic power, together with the low level of female education, have contributed to the low status of women in Ghanaian society.

Women in decision making

Despite the statistics, women have played, and continue to play, pivotal roles in the political, social and economic life of Ghana. During the struggle for self-determination, women, including those who were uneducated in formal terms, struggled and fought alongside their male counterparts in the fight against colonial rule. One, Yaa Asantewaa, has become a revered figure for taking up leadership in battle where men would not dare.

After the attainment of independence in 1957, the government of the late Osagyefo Dr. Kwame Nkrumah introduced an affirmative action program for women. Among other features, this enabled the inclusion of women in the national legislature in recognition of the frontline role women played in the struggle toward independence. However, in contemporary Ghana, 50 years after independence, the ratio of women to men at the national and local government levels and in the public and corporate sectors does not reflect that of a nation where over 51 per cent of the population is comprised of women.

Currently, at the national level, only 21 out of the 230-member legislature are women, while in a Cabinet of 19, only three of the ministers are women. Furthermore, there are only three women in the 24-member Council State, the constitutional body that advises the President of the Republic. It is worth noting that these three are among the 14 members of the council who were appointed by the president. An electoral college representing the 10 regions of the country elects the remaining 10 members.

The situation is no different at the local government level, which is the lowest level of decision making and is seen to be closer to the ordinary person. There are only three women Presiding Members in the 128 rural District Assemblies in the country. Out of the 138 District Chief Executives, only 12 are women. Although the percentage of women who contested the election increased substantially during the 2006 district-level elections, Ghana's Institute of Local Government Studies says only 11 per cent of the members of the district, municipal and metropolitan assemblies are women.

Besides the poor educational level and other factors mentioned earlier, it is believed that the low level of women's participation in governance at both the national and local levels has been largely due to the perception that politics is dirty and better left to men, and because the demands of the traditional roles of the woman as a mother and wife. Most husbands are widely known to be unsupportive of their wives' political ambitions.

Women in the media in Ghana

In 2006, a survey was conducted by Women Media and Change, an Accra-based NGO, on the extent to which gender is incorporated into the work of eight selected media houses operating in the country. The houses include the public broadcaster, Ghana Broadcasting Corporation, the two public owned print media, two privately owned electronic and one print media, the Media Foundation for West Africa and the Ghana Journalists Association, which is the umbrella body of media practitioners in the country. The survey indicated that all eight organizations view gender as an integral part of development and freedom of expression and support the need for equal opportunities for both women and men. However, all the organizations reflect greater representation of men at all levels of their structure. Seven out of 10 people in the organizations could not give any examples of any gender-specific work they have done while most of them did not consider gender as an issue that should form part of their organizational

planning policy.

Community radio, women and governance in Ghana

By contrast, in recognition of the factors that militate against the effective participation of women in all sectors of decision making and governance, GCRN has in place gender-sensitive policies aimed at promoting equal participation of both sexes at all levels of the community radio structure.

Currently, eight community radio stations are on the air in Ghana. A board representing their listening communities governs the community radio stations in Ghana, while personnel are made up of staff and volunteers from the community. A survey of six of the eight community radio stations conducted in April 2007 showed the gender composition of the boards and staff of the community radio stations as follows:

Table 1: Composition of Boards of Community Radio Stations in Ghana

Community Radio station	No. of Members	Gender :	Female	Male
Ada	9		3	6
Dormaa	11		2	5
RAP	8		2	6
Royals	5		1	4
Simli	7		1	6

Table 2: Composition of Volunteers of Community Radio Stations in Ghana

Community Radio station	Gender:	Male	Female
Ada		16	43
Dormaa		10	34
Peace		6	34
RAP		3	14
Royals		5	34
Simli		9	3

Though the number of women compared to men may look small, in considering the rural location of these stations, these stations must be commended for the efforts they are making to bring in women. In their locations, the number of literate women is much lower than in the urban areas, and the traditional attitudes and practices that keep women in the background are deeply entrenched. At the same time, women in these rural areas have little time because they are expected, in addition to their household roles, to contribute to the household economy, usually through farming and informal trade.

The women staff members are not in low-key positions, as is found in many organizations in such rural settings, but are in management and key operational positions such as news production. In fact, two of the eight community radio stations – RAP and Simli – are currently headed by women. The involvement of women in senior positions gives them a strong voice in determining budgetary allocations and how and what programs are to be run. Through the strong involvement of women in management, efforts are made to produce programs tailored specifically to the needs of women and the youth. The women at the stations have also become mentors to other women and young females who are encouraged to try their hands at radio while in school and many of them have become community producers after completion of their formal education. This is particularly so in the case of Radio Ada, which has separated programs for women and the men, based on felt needs, design such programs. An example is the fishmonger's program on Radio Ada.

Community radio in Ghana has also given women involved in the sector the opportunity to enhance their skills to bring them up to par with their male counterparts. This has been given strong impetus by GCRN's training policy and the requirement that at all the joint training opportunities offered by GCRN have at least half the number of participants from each community radio station be women. Community radio women have therefore received training in ICT and broken the myth that it is only for men and the lettered in the society.

Among other affirmative action initiatives, community radio in Ghana has openly supported women's participation in local government elections. These elections are non-partisan, so do not go against the code of GCRN and its member stations. The community radio stations have provided support by publicizing and covering women candidates exclusively, even going to the extent of training them in how to speak on radio and mounted platforms. This has often been at the expense even of male volunteers at the stations. Independent evaluation of these

efforts in the 2002 elections showed that the efforts of community radio stations paid off greatly with significantly greater numbers of women winning elections in localities that had community radio stations. As an offshoot, many of the women who won or participated in the elections have gone ahead to become community radio volunteers.

Despite the laudable successes chalked up to and the policy framework set in place by the GCRN, the desired gender balance has not been achieved in the decision making and the day-to-day running of most of the community radio stations. Factors responsible for this situation are no different from the general picture nationwide as described earlier.

Cultural, religious and social practices, low educational levels and the demands of family life have made it impossible for more women to be involved in community radio. As one woman put it, "radio is like a husband and there is a husband at home who would not countenance any other competitor."

Indeed the long hours, early morning and late night shifts make it difficult for more women to be retained on staff after a certain age since they have to start and/or care for their families. Some men would also not agree to their spouses being on radio discussing subjects they believe would undermine their authority as husbands.

The way forward therefore lies in sustained education not only at the community radio level but also at the national level and this calls for advocacy and networking to ensure that the issue of the involvement of women at all levels of governance becomes part of the national agenda.

Notes:

32.- Ghana Community Radio Network

Chapter 10: Women Governance and Community Media: Challenges for Women's Governance in Community Radio

By Oumy Cantome Sarr ⁽³³⁾

The issue of women's governance in community radio should no longer be taken lightly. It is a pressing demand, because women confront developmental issues on a daily basis. Unfortunately, this is not well understood in Senegalese community radio stations, where women's issues are slow to acquire gender-sensitive content and vision. And yet women are numerous in community radio, though only two women direct radio stations; the great majority of them prefer positions hosting music programs. It is as if all of the debate stirred up by the feminist movement and civil society were not their priority. For, in their remarks and programs, the image of women in media still remains negative.

Currently, the feminist movement in Senegal has begun a debate on parity in decision-making positions, focusing on local entities. It is there, moreover, where community radio stations must mobilize in order to influence communities. For this to happen, however, they must better understand and respond to these issues. Radio stations also are important decision-making entities that can help women appropriate, learn about and exercise power. This also assumes that these women be well-informed and participate in the debates and reflections both at the national and local levels.

For our part, we have our own strategy, investing our energy in all activities linked to our editorial line. Furthermore, our activism is such that we are involved in much reflection and participate in many radio and television debates on both public and private networks. This gives a different quality to our image and contributes to educating the public. The proof of this is the animated debate on the very day of the vote on the parity legislation, as well as, in other opportunities, in favour of reinforcing the arguments in defence of parity despite the existence of an organized religious lobby are proof of this.

Another three-day internal reflection allowing Manooré FM's writing staff to share their thoughts on the issues of parity. It is common knowledge that in May 2008, Senegal will elect rural, municipal and regional councillors, and there must be an equal number of women and men. We have therefore just launched a campaign on "Women, Citizenship and Governance" to better accompany these local elections. Radio will be a forum for political party leaders, their activists, civil society and women's organizations, in order that women participate fully in the decision-making bodies.

These will also be powerful moments in which the life stories of politically active women will be recounted. The role of women in political meetings and parties will be revisited and analyzed using a gender perspective.

In this same vein, Radio Manooré FM just finished a reflection on "Women's Rights and Communication" in which issues related to citizenship and to governance were taken into account. For five days, Manooré mobilized urban and rural community radio stations to raise this question and to look at how a woman from a community radio station can bring her grist to the mill.

The challenges are still enormous for women parity with men. They can be summarized as the strengthening of women's capacities in community media, of their commitment as activists to the feminist cause, on a better knowledge of women's environment and on emerging current issues, and also as a strategic positioning of community radio in public action through citizen control.

We consider that the major issues of women's governance of community media continue to be women's lack of communication and leadership skills, and these are key to changing mentali-

ties and perceptions. Moreover, men and women of community radio must not reproduce the same stereotypes as society. They must be true agents of change, able to convey new ideas so as to bring communities to embrace the values of a just society.

Notes:

33.- Manooré FM, Senegal

Chapter 11: The Issue of Governance Within Radio and of Women in Society

By Haby Diallo ⁽³⁴⁾

Mali enjoys a free and independent media environment. The country has more than 200 FM radio stations, Radio Bèlèkan of Kati being one of them, which reflect great cultural diversity and a wide range of opinions. Radio in the local languages has the greatest impact and reaches the majority of the population.

Despite the media explosion after the March 1991 events and the arrival of democracy in Mali, there continue to be very few women in the media sector. This can be attributed to the weight of socio-cultural factors. Radio Bèlèkan is no exception to this rule, of its staff of 21, only four are women.

The low proportion of women working in radio is the result of social prejudices and women who run media in Mali are rare. Out of close to 200 radio stations, there are only approximately seven women administrators.

I have been the Director of Radio Bèlèkan in Kati, Mali, since 2000 and I have always directed this organization with a high sense of responsibility, in other words democratically. At all levels, I have named section heads. Each person assumed responsibilities with the greatest of freedom at his or her level. Decisions are taken collectively and by consensus. Training has been

allocated fairly to staff members according to their specific areas of interest.

With the creation of Radio Bèlèkan in 2000, our policy was to work with civil society. For this purpose, listener clubs were created everywhere in the radius of Kati, and often beyond that. Currently, more than thirty clubs have given themselves the task of accompanying Bèlèkan in its mission of developing Bèlèdougou. These listener clubs serve as intermediaries for the station.

The program is designed with the participation of all actors so as to take into account the real concerns of the milieu.

Conscious of all of the socio-cultural development opportunities offered by the radio, the rural inhabitants decided to begin a second phase of their mission of accompanying Radio Bèlèkan.

In its development programs on health, human rights, the environment, society news, decentralization, etc., the station was a factor in raising people's consciousness in civil society.

Given the specificity of the area covered by the radio, which is Bèlèdougou, a basically Bambara socio-cultural area where the sexual division of tasks is emphasized, it is not unusual to observe, even within groupings, women on one side, men on the other.

This explains why a very active coordination of women's clubs subsequently began. One of its assets is a mutual benefit society that allows the members to save funds which are then distributed judiciously among different women members in succession. Three women's clubs were trained by the station with the help of one of its partners in radio animation and production techniques.

To be respected, admired and to have the place that we deserve, we must stand out through our work, our constant availability and also by overcoming the socio-cultural constraints which we face on a daily basis.

As the person in charge of a radio station, and in order for our associations to work properly, I would ask my other colleagues to adopt the principles of good governance.

Notes:

34.- Radio Bèlèkan, Mali

Chapter 12.

The Story of the Jordan Valley Women's Radio: Global Context Tested in the Lowest Point on Earth!

By Tamara Aqrabawe ⁽³⁵⁾

In October 2006, the World Bank and Food and Agriculture Organization organized the "World Congress on Communication for Development." International organizations and policy makers stressed the need to include communication as an essential component of development initiatives. My intention was to bring to the community radio sector in Jordan special themes and concepts to be included for specific civil groups. I liked the idea of setting up a Farming Radio as it was illustrated as an example during that conference.

While I was Coordinator of AMARC 9 Conference of Community Radio Broadcasters held in Amman 11–17 November 2006, I stirred more interest for Community Radio for development through publishing some updates about the conference through the "Creative Radio Yahoo Group." From this group, two members from WADI.e.V. and Wantok Enterprises LTD became interested in supporting the Community Radio movement in Jordan during their participation in the conference and agreed to set up a 100 Watt women radio station in a rural area.

The most suitable location for this project was in the Jordan Valley where the Dead Sea borders Israel on the western side of Jordan. This is because there is a large number of farmer communities working in this region. 30 per cent of Jordan Valley's women work as farmers

for long hours with low salaries. Women have almost no chance to gain a higher education, and are not able to speak publicly to raise awareness about health, and women's rights. My idea was to mix farming and women's issues to respond to the realities of a large number of women farmers.

Four active girls from JordanValley joined AMARC 9, attended the conference sessions on community radio and gained technical training on how to use the radio suitcase donated by Wantok LTD. It was important for them to listen to women's experience and stories highlighting the prominent role of community radio in development.

After one month, the project received two years funding support from "Women's World Day of Prayer" through Wadi.e.V., the German-based association. This support has enabled girls to attend six months of journalist and radio training at Ammannet "First Community Radio in Jordan.". Ammannet applied to the Jordanian Government for licensing the station under its umbrella.

The total number of trainees was nine. The girls produced local stories about violence against women, on malnutrition, on the municipal elections, on women's participation in good governance, on launching the women farmers association, on traditions and tribes prevention of women representation in the municipal council, on the lack of health services, on the weak points of the social insurance system and on the reasons for divorce cases.

Project impact and challenges:

Educating rural women on media for the first time in there lives is challenging. I think this is not because of there inability to learn but is due to the social restrictions imposed by the male dominant society. «there is also the fear by some on what a female radio station may bring to the girls' awareness..

Girls proved to be able to learn quickly and showed enthusiasm for how they would raise the women's voice. They did this in spite of the personal difficulties they faced from male family members who tried to prevent them from joining the station. These women were real, ordinary fighters for their sisters..

The female radio broadcasters became the watch dogs of their community, moving from a mostly boring life. The girls of Jordan Valley women's station are traveling for international conferences and workshops they have appeared in newspapers, and most important they realized the great role women can achieve through educating each other on the air.

Setting up an all female radio station was a great chance for voiceless women to be heard. Asma Ajouri , a local station coordinator who is originally a Palestinian refugee from Gaza, said "In this tribal area I felt I am not getting equal treatment from the society even though I tried to be involved in different activities, when this station was created I found a place to participate in public events and meet different people. I feel happy when I report a woman's story , people come to my home to broadcast some stories. All this makes me feel I am part of Jordan Valley community."

Notes:

35.- AMARC WIN representative for Mena

Chapter 13. Women and the Hopes for Community Radio in Algeria

By Malika Boussof and Yasmine Medani ⁽³⁶⁾

As previously stated during our international meetings on community radio, among them the one in Amman in November of 2006, Algeria still has no community radio stations despite the growing needs expressed by civil society associations, among others, concerned by the communication deficit between the government and its citizens. This is an increasingly important deficit that is often at the origin of popular explosions and riots that have mostly taken place in the country's interior, and with cause! In Algeria, the further people live away from the capital, where the decision-making centres are to be found, the more they feel completely abandoned and forgotten.

A local radio broadcasting network does exist, which, when it was created by the government, was to serve as backup for the three national networks, one in Arabic, another in French and the third in Tamazight (Kabyle).

The existing 38 local radio stations, are even likely to increase to 48, to reach the number of one per Wilaya, or city hall. The great number in itself should have been enough to satisfy popular demand at least of general information. While the existence of this 38 radio stations is positive, they do not, however, meet the demand of citizens who are very much interested in what is happening in the country, nor do they meet their expectations for local news and

information, about the things that touch them the most. The result is that those who can neither express their basic concerns nor have access to the kind of information, turn to radio broadcasts from neighbouring countries in the hope of learning, as they will note with irony, what is happening in their own country. They are at the same time looking for socio-cultural and even political enrichment, and to compare, the information broadcast elsewhere with what is offered to them at home. If answers to people's questions are not to be found locally, obviously citizens will tune in elsewhere. It is worth remembering that the advantage of radio, whether it is national, local or community-based, is that one does not need to go anywhere. Newspapers, need to be distributed regularly they have to respond to citizen concerns, which is far from being the case. Radio is practical because almost everyone has one at home and people have only to stretch out their arm to turn it on.

Just like it is the case for the three national networks, a public service, local radio stations suffer from a lack of autonomy, which raises the essential question of freedom of expression.

Subjected to extreme censorship and deprived of financial autonomy, these radio stations are reduced to broadcasting entertainment programs (50 per cent), socio-educational programs (30 per cent), and centrally prepackaged news (20 per cent). Only one hour a week is given over to the associative movement.

The government has indeed stated this clearly. There is no question for now of freeing up the airwaves. If one is to believe statements made by the institutions in charge of it, such as the Ministry of Communications and the Interior Ministry, the audiovisual sector is and will continue to be the exclusive property of the State. Of a state, in other words, that values its own preservation over and above its concern for the wellbeing of its citizens in terms of news delivery, freedom or a more open society. The impertinence displayed on a daily basis by a written press which has been independent for 15 years now and which is highly critical of the government has taught the authorities their lesson, and they are anxious to avoid repeating this experience with the audiovisual sector. The impact of the broadcast media, such as television and radio, is considered even more dangerous because of reaching a greater number of people.

A survey which our association "Women in Communication" carried out of eight local radio stations, is interesting because of their geographical location and linguistic, cultural and economic

characteristics. The survey was set out to analyze their influence on different social strata and whether or not there was interactivity between the local station as a whole and the audience it was supposed to reach. We wanted to see how it would be possible to raise more interest and improve the proximity index.

The survey's observations can be summarized as follows:

1) The program schedule offered by almost all of the stations participating in the survey was almost identical, it is inspired by a single model reproducing the program outline of the national network and is elaborated without previous studies or surveys by the head office.

2) According to the figures furnished by the station managers, the target audience reached by the radio programming, is composed, in decreasing order of importance, of housewives, students and unemployed youth, executives, members of the liberal professions, and the rural population. While happy that these local media, seen as a factor of social and cultural integration, exist, nevertheless, the audience demands more local news and information and, above all, participative debates. This underscores the lack of interactivity generated, so far, by these stations.

True, public service programs have been initiated by some stations when natural catastrophes have occurred (the Boumeres earthquake, the Bab-El-Oued flood, or the Airbus crash in Tamanrasset), but their exceptional nature has meant that they have not lasted. Similarly, broadcast production experiences of social interest programming attempted by civil society associations with certain stations, prepared and animated, in their official capacity, on the environment, for example, have not received the necessary support that may have allowed them to extend them to the network as a whole.

Only a few programs, under the label of solidarity and targeted at specific categories of the public such as prisoners, the handicapped and the very poor, have managed to mobilize and develop a loyal audience and have met with enough success to make them permanent and should be used more widely.

3) As interesting as it might be in terms of media and on a socio-cultural level, the Algerian experience nevertheless leaves the impression of a work in progress: As such, it is more focused

on the development of institutional communication than on democratization of local life, which has been relegated to second place.

The lack of autonomy of the stations and the conformism of the program schedules still weigh too heavily in the balance, in the face of an excessively dispersed and poorly integrated civil society, for radio to represent a serious counterweight and give impetus to a real dynamic of proximity to its audience. Without consistent advertising resources, without measurements of audience fidelity, exposed to foreign competition, local Algerian radio stations are timidly attempting modest international cooperation.

It is clear that despite major efforts to catch up with a 15 year technological and professional lag, local Algerian radio broadcasting, which has the merit of covering many places that were previously cut off and, even more importantly, of filling the gap left by other media such as the national and local written press as well as the State agency, could do a better job if it respected the terms of reference of the information society, especially those terms of reference which refer both to openness and training, on the one hand, and to parity and cooperation, on the other.

To manage this, local Algerian radio will first have to imagine for itself a new simple and innovative status, in order to interest all the actors of local life in a medium open to playing a useful social and cultural role. A point of view shared by everyone, or almost everyone. A status for local radio that must open the way to other reforms which will ensure civil society's full involvement in formulating communication strategies focused on a proximity medium close to its audience. The future landscape of local radio stations, needs to be better equipped and in a better position to be able to face the sets of conditions imposed by globalization of the information society.

The progress made by computer science and the new information and communications technologies over the last years has offered new possibilities which will make visible women's contribution to the evolution of society and to the improvement of their status within it, women being a priority concern of our association. This openness toward the New Information and Communication Technologies has allowed women to become organized and to communicate amongst themselves nationally, regionally and internationally.

The "Women in Communication" Association, for its part, is in the process of creating a website that will host its Web radio, with a view to responding to the situation as quickly as possible.

Taking advantage, of the existing legal void because Algerian law has no provisions governing Web broadcasting, our association intends to get around the absence of community radio in this way, while at the same time waiting for the law on information and the audiovisual sector generally to be liberalized.

This Web radio will be an effective communications tool offering a large interactive space (discussion forum) and operating in both languages (French and Arabic) in order to be accessible to the greatest number of people. Association members will have complete autonomy managing the radio, the goal of which will be to address women's status in society, through its programs and themes related to women's rights. In Algeria today, women are still marginalized and held aloof from major decisions. When an Algerian woman goes through moments of distress and needs moral, physical and psychological assistance, she has no other refuge than the handful of crisis centres that exist, when she knows of their existence. Given the extent of the problem, "Women in Communication" intends, by creating their own Web radio, to bridge in part the gulf that disadvantages information-sharing and communication among women and between them and other actors of society. The extent to which women are at the heart of all development can never be emphasized enough, because when it comes to sharing knowledge in order to fight poverty, injustice and exclusion, they know of what they speak.

The major concern of "Women in Communication," besides addressing women's issues, has set for itself other goals, among them compensating for the scarcity of information and the difficult circulation they have. The Algerian media is negligent and lacks proper coverage of issues faced on a daily basis by women.

Notes:

36.- Femmes et Communication (Women and Communication), Algeria

Chapter 14. Women as Producers of Information in Indonesia

By Ade Tanesia ⁽³⁷⁾

Indonesia entered in 1998 the reforms era liberating itself from the repressive authoritarian New Order Regime. Reforms has also occurred in the media sector resulting in the emergence of many media in various supports, such as print, audio and audio visual. However, have these media given any access to the public's voice? In reality, most media have not accommodated the public's voice. Hence, what is required is to let the society become the producers of information. A medium like community radio becomes the most appropriate media to broadcast public's interest programming. In Indonesia, there are about 600 community radio stations. However, the question remains whether community radio has been fully used by groups of people, including women, that are always marginalized. The result of questionnaires distributed to a number of community radio stations has showed that women's involvement in the management of community radio is still insufficient. The same situation can be found when it comes to analyze their programming; only a few programs are dedicated to women. In most cases, the programs are about recipes and health and beauty problems, rather than about issues related to women's rights.

Nevertheless, groups of women had the initiative to use radio as a medium to disseminate issues on women's rights, among them, Women Voice Radio in Pariaman, West Sumatra and Women Journal Radio Program. The former is a community radio station; the later is a

producer of a shortfeature programs broadcasted through all radio networks in Indonesia. Women Journal Radio Program is currently being broadcasted weekly on 183 radio stations in Indonesia.

Women Voice Radio in Pariaman, West Sumatra

Radio Suara Perempuan (Women Voice Radio) in Pariaman, West Sumatra, was founded by Nurhayati Kahar. At the beginning, she was concerned about the large number of cases of violence against women in her region. Therefore, she founded the Institution for Victims of Violent Acts to Women and Children, which was legally registered in 2002. The Institution choose to use community radio to spread their campaign against violence to women..

Kahar thinks that violence against women is hidden because the culture of shame is still very strong. For instance, there are many cases of rape that are usually settled by custom law, in which the cases are settled with peace agreements or fine. Yet, if the rapist is a prominent figure in society, the case is often covered up. In fact, the blame is usually directed to the victimized woman. Hence, Women Voice Radio encourages women to fight for justice. Kahar insists that a case of violence against women should not be settled by custom law because it often disadvantages women; it should be processed by criminal law.

Women Voice Radio uses local language, namely Minang language. Its target audience is not only women but men too. It is very important for men to know about the law on violence against women, so that they may not consider women unintelligent anymore.

The Women Voice Radio program encompasses themes concerning health, religion, child education, sex matters and information about the city. In addition, it also plans to give information on the economy (like prices of goods and tips for marketing) because almost 95 per cent of women have home industries like weaving and embroidery.

It is interesting that every Sunday night the radio broadcasts a radio drama called Carito Minang (Minang story). The stories are taken from everyday occurrences involving women. There is a drama entitled "Maha Bana Baliajo," which treats about the resistance against custom marriage in Pariaman. In this region, there is a custom by which if a woman wants to marry a man, the woman's family must pay some money as dowry to the man's family. The

price varies and it can be bargained. The higher the education of the man, the higher price the woman's family must pay. This practice is now getting out of hand as there is tendency to reinforce the custom. In fact, the women feel proud if they can buy men of high prices. Through this drama, Women Voice Radio actually wants to break this dowry practice so that there will be no tradition of buying a man.

The radio producers will never quit fighting for information and communication access for women in Pariaman. Progressively changes are beginning to happen. Now there are many women willing to speak out about their problems on the radio, even though they will still use pseudonyms. If they need further consultation, they can come directly to the institution. Every Sunday afternoon, a listeners gathering is held. On those occasions, Women Voice Radio gives everyone the opportunity to be a broadcaster. Despite seeking talented broadcasters, it can improve people's participation.

Women Journal Radio program

With support from USAID-OTI, Women Journal Radio began its activities in 1999, by renting air time from radio stations in Jakarta, like Delta FM, MS 3 and Pesona FM. For four months, these three radio stations received recorded discussions made by Women Journal Radio. At the time, the discussions were very conventional, they invited some speakers to come to Delta FM studio to discuss topics on women.

In order to maximize the program-making, the Women Journal Foundation was able to get financial support to buy equipments and build a studio. In 2000, Women Journal Radio successfully started cooperation with 30 radio stations across Indonesia. In 2001, with support from the Netherlands Embassy, the number of radio stations broadcasting Women Journal Radio program increased to 50 radio stations and in 2002 it increased to 100. With full support from the Ford Foundation since 2003, Women Journal Radio increased the numbers to 162 partners across Indonesia. Local radio stations recognized the importance of the information for their listeners and the Women Journal Radio program has become the most expected program and one of their favorite programs. As a result, Women Journal Radio program does not have to pay for antenna time in most local radio stations.

Women Journal Radio program is listened to mostly by housewives of the middle and lower

classes. Topics that are brought up by the program vary, for instance, violence against women, female reproductive health, women representation in politics, profiles of local women, labour, women's rights, etc. One of the advantages of the program is that it covers women's daily problems, which had traditionally been ignored as relevant information by media.

TheWomen Journal Radio always makes radio production taking into account radio techniques on the duration, the use of sound bytes and format of programs. The formats are not only informative but also entertaining. By February 2006, Women Journal Radio had produced 334 programs in the format of short features presentations. In the beginning,, the program had a duration of 20 minutes, but since October 2003, the program has been shortened to 10 minutes. This reduction is a response of the Women Journal Radio to its listeners who prefer their programs in short, compact and informative format.

Notes:

37.- Presentation at AMARC 9 Conference, November 14, 2006

Chapter 15.

Women in Aceh Demand Gender Budgets

By Bianca Miglioretto ⁽³⁸⁾

In Northwest Sumatra, Indonesia Radio “Women’s Voice” broadcast programs on good governance and on how budgets are being used or should be used, so that women will take part in setting development strategies. The station manager Nurhayati Kahar says: “The Indonesian Government always talks about good governance and transparency. But this is rhetorics. Especially at the local level, government budgets are hardly ever used for women’s needs such as health services, child care, income generation or tuition fees for girls. Through our program we inform our listeners what they are entitled to according to the government’s promises and we encourage the women to advocate for their rights, so that women are no longer be left out when it comes to budget allocation by the local governments. We learned from the experiences of women in other parts of Indonesia such as Papua. Our slogan is ‘Women Speak Out and Sue Budget’ so that women are no longer objects of development but become subjects of development.”

The example of Women’s Voice in Sumatra is only one example on how women hold governments accountable through community radio thus contributing to what is described as good governance. In the newspaper, in discourses, on national television and in parliament the policies sound very promising, but: Who monitors the actual implementation at the community level? How can women make sure that they are among the beneficiaries of the government programs when most of them do not even know what policies were decided on and what they are entitled to?

In the community of Mabuhay in Mindanao, the local women's organization BaBAE decided to make use of a small community radio station that was left idle by the local government. They started a radio program and for the first time, issues such as cyanide fishing, malnutrition, domestic violence, health and sanitation were discussed publicly in their community. Honeylyn Joy Alipio who assists the radio production by women, said: "Producing their own program enriched the knowledge of the BaBAE team members as they are researching the issues and it boosts their confidence, to make their views heard."

When health programs or government programs to reduce domestic violence are not being implemented because the money is being used for other projects or it disappears into the pockets of some politicians, women can usually not do much about it. To whom should they complain? The provincial and national governments are far away and mostly uninterested. But when they are able to inform the community what women are entitled to, over the local community radio. When they demand transparency and accountability from the local government unit. It becomes much harder for the politicians responsible of mismanagement to get away with it.

The National Commission on the Role of Filipino Women (NCRF) launched a radio campaign November 25, 2006 to inform the public about the existing laws that protect women from violence and what victims of violence are entitled to get through government services. NCRF distributed a CD with a series of informative radio plugs (spots) in different local languages all over the country. While the commercial radio station was not interested in playing the plugs for free, the small local commercial and community radio stations did broadcast the plugs. Isis International-Manila helped in the dissemination of the CDs. We learned from the experience that if we give the plugs to women who are in charge of their own program, they play the plugs and even discussed the issue further by inviting responsible government officials to the studio. When women were not in control of the program content, it became much more difficult to place the radio plugs.

Community radio bears a great potential for women to monitor and advocate for the implementation of good governance but often women in community radio do not have access to the decision making on the content of the program being broadcast. In an email survey among women broadcasters in community radio in Asia Pacific conducted by AMARC-WIN and Isis International-Manila, we asked the respondents what changes they see necessary in their

respective community radio. The most important change women want is to improve women's access to leadership, decision making, management, and to editorial, financial and accounting responsibilities. The survey showed that women occupy only 28 per cent of the leadership positions in community radio. There are still a number of stations that have no women on the board or at the management level. Among the radio staff, women are often reduced to the role of presenters, of so called "soft news," while the "hard news" are being drafted by male editors. Women's issues are often considered "soft news," they are left to women anchors but at the same time, they are not given the same importance in the programming as to what is considered "hard news". In other words, women tend to be much less interviewed on the radio and they tend to have much less chances to hold governments accountable.

It is not surprising therefore that when we asked the women broadcasters about what they consider to be the most important training needs, their priorities were the following:

- Gender and feminist perspectives in community radio
- Management, administration and sharing in the decision making
- Production and technical skills including ICTs

AMARC-WIN is working toward women's empowerment within the individual community radio stations, and among the community radio movement, by responding to women's training needs and facilitating the exchange of experiences and best practices among its members. Through the network of women community radio broadcasters, we strengthen and support each other and establish direct contacts. Here are some examples: Women from one community radio station in Nepal tell their sisters in another station how they were able to get editorial freedom for their own women's program; In a training on engendered peace journalism by Isis International-Manila, a young woman broadcaster from a small community radio station taught an anchor woman who was in commercial broadcasting for 20 years how to operate the mixing console and how to edit her interview; A community radio broadcaster from Bangalore will conduct a radio workshop at a rural women's conference in Tamil Nadu thanks to a contact between the two organizations established by AMARC-WIN.

But knowledge sharing needs to go beyond the broadcasters. AMARC-WIN plans to initiate program content sharing, so that not only do the community radio broadcasters learn from each other, but also their respective listeners. Listeners need to learn how women in com-

munity radio were crucial in the reconstruction after the tsunami in Aceh or in the post-conflict peace building in Upi, Mindanao.

Notes:

38.- Radio and Alternative Media Officer, Isis International-Manila AMARC-WIN Asia Pacific Representative

Chapter 16. Fiji: Mobilizing Women Through Community Radio **for Post-conflict Transformation.**

By Sharon Bhagwan Rolls ⁽³⁹⁾

In an ideal situation, the emphasis on engendering governance and leadership is particularly critical for strengthening the capacity and skills of women to facilitate their access to political and economic decision-making positions and to support their development as transparent, accountable, transformational leaders, who can effectively advance a pro-poor and pro-women agenda. However, in the context of post conflict reconstruction, when the agencies of the state have been disempowered due a cycle of coups (in Fiji's context, this is about a series of coups since 1987 – military, religious and civilian), women's leadership not only has to be transformed and revitalized, but sustained for the long term.

The Fiji context

The military coup of December 5th, 2006 in the Fiji Islands has defined a critical role for femLINKpacific: Media Initiatives for Women, the operators of Fiji's only mobile women's community radio station – femTALK 89.2FM, building on our efforts of the last seven years in advocating for the full implementation of the UN Security Council resolution 1325 (Women, Peace and Security), in particular to promote women's participation in the peace process and reconstruction/transformation. Community Radio is a critical tool for Track I and Track II dia-

logue, as well as a significant tool for the promotion of active non-violence strategies, including the convening of the weekly Blue Ribbon Peace Vigil in Suva.

In Fiji, the formal process of negotiation established as a result of the Eminent Persons Report continues to negotiate only with the Interim Administration without offering a formal space through which women in all our diversities can inform and contribute. It is now time for the women of Fiji, through civil society leaders who are committed to the realization of a just peace and women's human rights are involved and supported to review and define a more gender-inclusive – community empowerment process for the return to parliamentary democracy by March 2009. Otherwise, the road map for Fiji will not highlight the realities of women in all our diversities.

Community radio is the vehicle – “to increase the options and opportunities for Pacific women, especially those living in poverty, by offering them a ‘space’ to ensure they are able to participate in and shape political decision making at all levels toward a more gender-responsive and people-centred governance that puts the interest of the whole society, especially the poor, above the traditional politicians’ and elites’ interests (40).”

Women's experiences as a result of Fiji's political history of internal conflicts have also meant dealing with new social and economic problems, but unfortunately mainstream media and government based information sources have not provided a multi-ethnic vehicle for people from all our ethnic and communities, to collectively articulate their views on issues and stories.

Women's limited access or even inability to access media, let alone technology, is actually a reflection of the personal, institutional and systematic barriers, including traditional practices, at work in many societies. Other drawbacks include gender barriers such as illiteracy, time constraints, costs, geographical location and social cultural norms, which mean women have to continue to play 'development catch up'. These are important factors for consideration, if we want to ensure the women's perspective at all levels of decision making and implementation; after all, one of the best ways to mainstream the gender perspectives is through the media.

Community media as a vehicle for empowerment and transformation

femLINKpacific develops, produces and distributes a range of women's Community Media

Initiatives in order to:

- Empower women to understand their social, economic, political and civil rights through media initiatives, which assists them in linking the principles of human rights with their daily lives, and women just like them in communities across Fiji.
- Support the advocacy of women's groups to increase women's participation at all levels of decision making – local, regional, national and international levels.
- Provide women's groups around Fiji with an advocacy and awareness tool that will assist them in devising appropriate strategies for local and national action.
- Contribute toward the process of reconciliation in our country as we share common stories and experiences of women from various communities in an effort to breakdown the barriers that lead to racial intolerance.
- Advocate for greater recognition of and integration of women's peace initiatives using the UNSC RES/1325 as a tool for advocacy and lobbying.
- Assist in formulating policy interventions on a range of issues raised by women in their communities.

femLINKpacific was established because our experiences during the peace vigil showed that "conflict remains commercially viable" for the mainstream media, and we needed our own media forms not only to continue to advocate for the issues which had emerged through the peace vigil but also to contribute toward the reconstruction of our country in a holistic way. We also wanted to document women's accounts of the crisis and their visions for peace.

The very fact that the mainstream media did not prioritize this themselves resulted in our media productions to date – community videos, a women and peace magazine called "femTALK 1325" and our mobile women's community radio project – femTALK 89.2FM. This "radio in a suitcase" travels out to women in various communities. It offers women a "safe space" to articulate and exchange their viewpoints. Using a low-power transmitter, femLINKpacific encourages women to speak to each other and with their communities. As a way to implement the station's slogan, "Women speaking to women for peace," the mobile broadcasts feature pre-recorded audio reports and interviews in the local language with an English translation. The stories and interviews travel from one community to the next, sharing views and opinions rarely heard on mainstream radio.

femTALK 89.2FM is about community empowerment; it is about taking radio to women in their local communities; it is about enabling women and young women to have a voice and share an opinion about a range of social, economic and political issues that will help bring about sustainable development and peace.

Each broadcast is an opportunity to promote the potential that exists within women leaders in local communities to identify critical development priorities as well as to advise development programs. The women who participate in each broadcast are free to express their opinions and beliefs in a peaceful and inclusive manner. The radio broadcasts are an opportunity for women to be heard by local leaders, by those in local government and by the leadership of district and provincial councils, who remain predominantly men. During the broadcasts in the capital city, the interviews also reaffirm the need for national decision making to be inclusive of rural women's realities.

The suitcase radio has permitted to advocate for the use of appropriate and accessible information and communication technology, it reinforces the role of women's media as a platform for policy advocacy and peaceful change for all. When people in our country are able to share their opinions freely and safely, then we can say we are truly experiencing democracy.

In the lead up to the 2006 General Elections in Fiji, using the suitcase radio ⁽⁴¹⁾, femLINKpacific staged a series of focus group pre-broadcast consultations and radio broadcasts in three rural communities, to assist women in these communities to articulate their development priorities and vision statements for the future of the country during the elections. This community media initiative, "Not Just Sweet Talk," also served as an important platform to once again highlight the marginalization of women's opinions and representation from the mainstream political processes and decision making in Fiji. Interviews with several of the 25 women candidates showed that, even within the many political parties, women remain at the periphery of decision making and there is an urgent need to review and reform electoral and other decision-making forums to provide a more democratic space for the participation of women, young women and other marginalized groups ⁽⁴²⁾.

These interviews have proven to be a source of valuable documentation, to influence and inform programs to increase women's participation in the local and national political sphere, as they provide strong anecdotal evidence of the experiences of women's political participa-

tion and attempt to offer political commentary to the mainstream media. This is sad proof of women's continued marginalization from mainstream political debate and formal decision-making spheres.

By working in partnership with NGOs, the government and regional partners who are also working with grassroots women, femLINKpacific was able to transform the radio broadcast content into policy advocacy statements to show how media can be used to assist in the advancement of gender equality.

Since November 2000, UNSC RES/1325 has become a tool for empowering us to engage at the policy level. It is a critical platform for mobilizing on local, regional, national and international levels. It has provided the impetus to advocate and further define what peace means to us. The international law, is a base to which we can hold our political and traditional leaders accountable in lobbying for the participation of and leadership by women in the process of conflict resolution.

However, it is also important to note that since the events of December 5, 2006 in Fiji, femLINKpacific has also had to respond to the changes caused by the military coup in the target communities we work in, in managing the volunteers at our community media centre as well as in networking and relationships with other partners. Subsequently, our rural network of local partners as well as rural correspondents have become a critical source of information to assist us in formulating practical policy responses to the ongoing and emerging social, political and economic developments.

It has also been critical to ensure that during the first six months of 2007 our media initiatives served as a voice for women who remain marginalized and isolated from decision making as well as information/communication forums, including those in the mainstream media. Our media forms include monthly e-news bulletins, media and policy advocacy alerts as well as the production and dissemination of media reports and productions. These productions are distributed to the mainstream media, CSO/NGO partners as well as policy level and development partners. And we have recognized that our role as a woman's media organisation is not just to strengthen women's capacity to speak out but to ensure that these voices are transformed into policy language to influence key policy makers and national leaders.

Women's voices to transform a nation

This year, our community radio campaign, "My Life, My Issues, My Peace" has given rural women an opportunity to remind society of the issues that affect their lives; and gives them a chance to discuss their experiences, and express their perception of life in rural areas. In addition, initiatives like 'Generation Next' (the young women's community radio project in the capital city) is proving to be an inspiring advocacy tool for young women of different ethnicities and backgrounds to engage amongst themselves and their communities, while also becoming an important tool to train future advocates and leaders on women's issues.

These initial "post-coup" broadcasts are also paving the way for women in our target local communities to prepare to participate in the broader issues of conflict transformation and political reconstruction. Subsequently, the implementation of UNSC RES/1325 within the context of community radio is more than just about the struggle for the realization of women's human rights. Peace is seen as: a freedom from violence; access to safe housing; employment and education; equality in the eyes of the law and society; the right to property ownership; and a return to normalcy.

In our range of efforts, we are bringing the voices of the marginalized and unrepresented into the political arena. We are advocating and demonstration strategies for inclusion, equality, freedom and plurality, focusing on a holistic notion of peace, defined not just in military security and political terms but also in terms of human security, rooted in a combination of political, economic, personal, community and environmental factors.

Coupled with our work as the regional hub for a Women's Media Network on UNSC RES/1325, we are working with counterparts in PNG/Bougainville, Solomon Islands and Tonga to use women's information/communication sources and media to provide vital anecdotal evidence, including early warning indicators of conflict. We seek to inform and assist, amongst others, the annual Forum Regional Security Committee process in the lead up to the annual Pacific Forum Leaders meeting. We will also continue to provide women's media coverage of this and other pivotal events, including the coverage of national elections in the Pacific region countries and being responsive to any emerging situations.

We have developed a series of program activities. They include the production of media ini-

tiatives, strengthening our communication networks, facilitating training and attachments to enhance our collective media skills. We are staging annual partners meetings, which provide a valuable opportunity to review our progress and identify priorities for the future, in order to continue to provide coverage of the implementation of UNSC RES/1325 in our countries and in the regional policy level. This regional network will also be the platform for establishing women's community radio stations initially in Solomon Islands and Tonga.

Conclusion

Women's exclusion and marginalization pose a significant threat to sustainable human security ⁽⁴³⁾. The consequences are far-reaching and manifest in core security risks such as the absence of legal and human rights, lack of protection against gender-based violence and access to justice, health, education as well as exclusion from participation in economic life, credit, land and natural resources. These consequences not only constitute underlying sources of political and economic instability, but also result in the weakening of social and family units.

What is clearly needed is the opportunity to continue to build women's skills and confidence and support women's representation in the social, political and economic spheres, especially as the reality is that many women, in Fiji and the rest of the Pacific Island Region, are excluded from the structures that make the decisions to sustain peace or engage in conflict. There are few women in political and civil service leadership positions across Pacific island countries. Despite the important role played by women's groups in prevention and recovery efforts, we are also marginally represented in decision-making bodies, whether these relate to recovery planning or formal peace processes.

Community radio offers the opportunity to build and strengthen alliances from local, national and trans-national levels to ensure that women's experiences and expertise can be shared from the community level to the international scene, in order to better inform power and decision-making structures – whether it is the Pacific Forum Regional Security Committee or the UN Security Council. Stronger and therefore more responsive information and communication channels can assist in addressing the status quo, especially to create greater visibility of Pacific women's realities in the evolution of the global and regional human security framework.

The femLINKpacific community radio model represents an opportunity to strengthen women's

capacity to speak out on their own issues and to also ensure that these voices are transformed into policy language to influence key policy makers and national leaders. At the same time, it is important to create a women's peace network through which women can contribute to the prevention of further conflict. Community radio is therefore a locally-driven, locally-owned and inclusive process where women can assert their right to participate in the decisions being taken about our future. This is especially important during a critical transition period, during which time institutions, structures and relationships within society can be transformed and the root causes of conflict can be addressed.

Women have recognized the potential of community radio – what is needed is that development agencies and partners also recognize and invest in these processes that will transform decision-making structures to ensure sustainable peace.

Notes:

39.- Founding Coordinator of femLINKpacific.

40.- UNIFEM Pacific Women in Politics overarching theme.

41.- The suitcase radio broadcasts on 89.2FM using a 100-watt transmitter.

42.- femTALK ENews bulletins 6, 7, 8 – “Not Just Sweet Talk” special bulletins.

43.- The following section is an excerpt from publications of the NGO Working Group on Women, Peace and Security, including “Making Peace Work For Women – SCR 1325 Five Years On Report.” New York: NGO Working Group on Women, Peace and Security, 2005

Chapter 17.
Managing the Anti-trafficking Campaign:
Breakthrough into Transparency
of Local Government Policy

(the Case of Farmer's Voice Radio Network
JRSP in West Java Province).

By Dina Listiorini ⁽⁴⁴⁾

The problem of women and children trafficking has become an important challenge which should be addressed as soon as possible. At the moment, Indonesia is ranked second highest country for illegal human trafficking in the Human Trafficking Reports which were released by US State Department in 2007.

West Java province is placed at the second level on human trafficking in Indonesia, after East Java province. The International Labour Organization Report from 2004 stated that the children who become sex workers came from Indramayu, Subang, Cirebon, Banten, Karawang, Cianjur, Sukabumi, Kuningan dan Bandung. The worst provincial government record s that of the government of West Java Province which did not have a local act constituting human trafficking, although Law No. 21/2007 on Combating Criminal Acts of Trafficking in Persons was launched in April 2007.

Mrs. Yurinda Hidayat, or Mrs. Ida, the coordinator of Farmer's Voice Radio Network (JRSP)

is aware that West Java is a potential area for human trafficking, especially for women and children. She said that the dissemination of information on human trafficking has not spread into the villages yet. From the perspective of the local communities, people living in the villages do not know the legal way to get a job without the services of a broker. According to her, the recruiting activities of brokers may be increasing in the villages.

Realizing the importance of the trafficking problem in West Java and at the same time becoming aware that the area is now under the JRSP coordination radios, Mrs. Ida worked together with some stakeholders to arrange a campaign against human trafficking. The first program was making public service advertisements (PSA). This program was carried out together with JRSP, the Department of National Education and an NGO, Medianet. The public service advertisements consisted of integrated information, some of it was short dramas in Indonesian and local Sundanese language. The dramas were played out by men and women from community radios from Majalengka and Kabupaten Bandung. The PSA, formatted into a CD, has been aired everyday by every community radio under JRSP's coordination.

The second step taken by JRSP to share the knowledge about human trafficking to the members was to hold a jamboree. This program was set up not only for the radio manager and staff but also for the listeners as representatives of the public. The jamboree was held for four days in Subang, West Java.

The two radio stations under JRSP coordination that I visited campaign against human trafficking. The radios are Citra Utami community radio, located in Cianjur, and Jati Anom community radio (JTA radio) in Indramayu, both in West Java province. Citra Utami used a local women's forum (*arisan*) to discuss everything related to human trafficking. These women, by taking turns, discussed and spoke to the community directly from the studio. They talked and discussed issues related to the village government's policy toward society, such as how to overcome or how to handle human trafficking problems in Cianjur, or about the identity card treatment cost clarification and clarification of rice distribution for the poor. Citra Utami therefore became a mediator for the problems between community members and the local government.

JTA FM Radio had local government officials participate in the radio shows to talk about anti human trafficking. One of them is Camat (Camat is a head of government at the district level).

He is an active informant, talking once a week on JTA FM. Some problems tied to public services in the villages and in the district are shared on the radio with Camat as a host. He interviews people who work in certain fields who are part of the public service. For health problems such as cases of bird flu, Camat will interview the head of local health centre (Puskesmas). He will interrogate the immediacy plans of Puskesmas and efforts that will be carried out in order to handle the bird flu. Other times, Camat is interviewed by the radio. Once he did a radio talk show to discuss human trafficking problems in Indramayu. On the talk show, he warned the people in the village not to be flattered or persuaded by illegal agents. He also informed listeners that all documents must be filled legally if one wants to work in a big city or abroad as a migrant worker.

Not yet satisfied with only Camat as an informant who was giving instructions or directions to the public, the JTA radio manager, Mr. Saeni, is attempting to conduct discussions involving local community members, similar to what has been done by Citra Utami. There will be a forum for farmers, teenagers and mothers. For him, it is not easy in cases involving girls and mothers. Such circumstances have been caused by local social culture, which considers women, especially married women, as people who should not to be active outside of the house.

From these two radio stations, especially Citra Utami, there's an effort from community radio to involve women. According to Oepen (Oepen, Manfred: 1994), this is related to three points that have become important characteristics for community radio: access, participation and self management. Access to media, means the public getting actual recognition of their right to information as a member of the community. In this case, Citra Utami (or JTA FM in the future) became an alternative media through which women may get the information they want or need. Secondly, the Citra Utami women's group was given an opportunity to get involved and to participate in the communication process through radio. This means that women have the right to speak and have their opinion about what they like or dislike, especially about public services by local government. They also have the right to manage the information they get and discuss it in the studio and have it heard to by the public; but both Citra Utami and JTA did not reach the 3rd stage; the women do not have decision-making power in community radio's management as a whole.

Even though it had not reached its full potential, what the two community radios have done has shown that local radio has attempted to give an opportunity to the public to participate, to give

their opinion about the policies carried out by local village governments. Women's participation levels, reached in the community of Citra Utami, are only on the first and second levels out of four levels of participation (Arnstein in Brancht and Tsourus, 1990).

The first stage is information sharing. This is the lowest level of participation. The change agent shares information to facilitate people's actions. Here, what the people need is to understand the given information. On this level, both Citra Utami and JTA fulfill their function as media service, for they are sharing information which is needed by their community. Especially for Citra Utami, this action has been seen clearly, while this station gave a chance for the women's group (gathering group) to discuss any important problems in their environment. For example, the women discussed the increased activities of illegal agents and labour brokers around Cianjur. The people sometimes do not know how much money they have to pay to have the documents prepared for a government office, because it seems unclear and not transparent; many illegal agents or labor brokers cheated young girls in village, promising such interesting positions such as becoming the ambassador of art but they were sold to be sex workers in other countries.

Citra Utami also gave the women an opportunity to learn, to criticize and to clarify other problems related to local government policy and services for the public. The uneven rice distribution for the poor and untransparent costs related to making an identity card are just some of the problems that might be discussed by the women in the studio. At this stage, the station does not only share the important information but also teaches women how to organize themselves as a women's group who have the capability to manage information. At this point, Citra Utami entered the second stage of participation, that is, consultation. At this level of participation, people have the opportunity to share their questions, concerns, and reactions with the agents of change. Citra Utami has given women the chance to discuss and express their opinions about government policy and public services that are not satisfying them as citizens.

Even though this has given the women in the village access to the public sphere, Citra Utami still feels it is not easy to awaken the women so that they can speak and express their opinions on the radio on certain issues. Feeling shy or ashamed to talk, or feeling overwhelmed with their household duties are some weaknesses or barriers for the women in the village, preventing them from participating in the community radio.

The difficulty of managing community participation, especially for women, has not only occurred at Citra Utami or JTA FM, but it is a common situation faced by almost all the community radio stations in Indonesia. A study conducted by Listiorini, Yo and Halomoan (2006) shows that several community radio stations in Yogyakarta province were finding it difficult to recruit broadcasters, station managers and others levels of management. A broadcaster of a community radio station in Bantul said that the polling done by his radio shows that only one per cent of people from the community are qualified or prepared to be an executive at management level, the majority prefer to be listeners.

Women's participation at community radio stations in Indonesian society is not yet a generalized occurrence, let alone organized enough to become a pressure group pushing for government transparency. This situation is not easy and continues to be a challenge for NGOs, community radio workers, academicians, so that together we can encourage women empowerment to claim their right to information access and management, in the hope of achieving a good governance for their communities.

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44.- XXXXXXXXXXXXXXXXXXXXXXXXXX

Chapter 18.

Asia-Pacific Women Demand Equal Access to Leadership in Community Radio

By Bianca Miglioretto and Janice Lopez ⁽⁴⁵⁾

In 2006, the AMARC WIN conducted an email survey among women community radio broadcasters in the Asia Pacific region as regards to their situation and needs. Out of the 23 respondents from 12 different countries in the region, 18 were women.

These 23 radio stations or production groups employ between two to 41 staff, wherein the gender balance is close to equal among the employees (see table). One community radio in Fiji is an all-female project and one station in Indonesia has a male-only staff but does not call itself an all-men's station. However, with a closer gender appraisal of leadership and technical positions in these radio stations, a different picture can be gleaned. Women make up only 28 per cent of leadership positions, which is comparatively better than in mainstream media, where women occupy only three to five per cent of leadership positions, as reported by the International Federation of Journalists in 2001. Still, women lack access to decision making in the community radio sector.

POSITION	TOTAL	WOMEN	IN %	MEN	IN %
Overall staff	291	130	45%	161	55%
Leadership positions	75	21	28%	54	72%
Technical staff	54	15	28%	39	72%

POSITION	TOTAL	WOMEN	IN %	MEN	IN %
Administrative staff	61	27	44%	34	56%
Program producers	108	47	44%	61	56%
Volunteers	315	137	43%	177	57%

Almost all the radio stations (21) have between one to five hours of weekly programs by and for women. These programs cover issues such as women's rights, health care, violence against women, literacy, and success stories of women in society. Most of the respondents have very positive experiences in community radio work. For example, after listening to a program on discrimination against widows, Nepali widows in one community changed their white sari to red sari, an outer garment worn primarily by Hindu women, which can be draped in various ways. Culturally, widows may never wear red clothing or sari because it is a symbolic representation of marriage. Housewives are no longer afraid to talk about issues that used to be taboo. Thanks to a radio program, a woman was able to get land and property from her ex-husband who left her.

Among the most important changes the women community radio broadcasters want to bring to their radio stations are: (1) Women's access to leadership, decision making and management; (2) Access to all aspects of radio production, especially technical tasks; and (3) More gender-sensitive and feminist programs and perspectives in the radio stations.

The most important training needs that the women broadcasters mentioned are: production and technical skills including ICT; gender and feminist perspectives in community radio programming; journalistic skills (e.g., interviewing, script writing, anchoring, reporting); and management, administration and sharing of decision making. All the respondents want program exchange with other radio stations. The topics they are most interested in are gender and women's issues, the protection of women's rights and women's success stories. Furthermore, they all want to join the Women's International Network of AMARC Asia Pacific. Interestingly enough, five of the respondents are current members of AMARC but said that they did not know about WIN.

Notes:

45.- First published in the AMARC Asia Pacific Newsletter, March 2007

Chapter 19.

SEWA's Community Radio Experiences

By Arefabanu Momin ⁽⁴⁶⁾

Background

S EWA (Self Employed Women's Association) Academy in India has been working in the field of communication for the past 20 years but one medium that remain untouched was radio. So in March of 2005, our first program was telecast by Ahmedabad Baroda radio station.

Since then, the the program is running on every Saturday without failure and addressing important needs such as:

- Village women want information on SEWA and its program. Since SEWA's programs are women oriented, women in the village get all this information by just sitting in her house.
- During Riots and natural calamity people mostly relay on the information from Radio, which is one of most reliable medium for true information.
- Radio is such a medium, which can reach to the women of the remote villages.
- Community radio is possible but the out reach of community tends to be restricted to one community only, so SEWA wanted to reach masses.
- By telecasting in state Radio the program can be hear all over the state of Gujarat.

- SEWA's programs are implemented at the grassroot level and its team has experience of grassroots reality. But still there were long discussions on how the program should be telecast. It was finally decided that it should be on drama style presentation and has now become very interesting because the voice people identifies the character.

Major highlights of the program

- A special program that moves around the life of all people.
- Taking up women issues related to health and hygiene, reproductive health.
- The program relates to the environment. During rainy season the program is on sowing seeds. During summer when too much hot wind is blowing the program is on how to take care of our body. During cattle breeding, what important things one has to keep in mind during cattle delivery.
- Social issues are also taken up in the program such as the wasted expenditures on different social customs such as marriage, feast after death, drinking program etc.
- We have done research on impact of our Radio program on the communities. The result was astonishing. People loved and admired the program very much, most listeners hear the program without fail. We have received more than 1000 letters. We also got feedback that listeners needed information on how to start micro enterprises.
- Aids is fast spreading disease in India, and as people do not have proper information, we have prepared programs giving detailed information.
- In house team is working in Radio. In the beginning an outside consultant helped with script writing, until in house capacity was built.
- .

Listeners' voices

"I ritualistically sit with my husband, father-in-law while broadcast of Rudi no Radio takes place. . When onus understands increases they move forward. And that is what I feel about your radio program. Every day is a struggle for every individual, especially in the village areas and one of the messages I hear from your program is about courage and strength. You have to be strong and brave in the face of adversity in order to move forward," says Jotsnaben Thakkor, Anand Gujarat.

"In my village most of the people listen to Rudi no Radio, young people and women are the main listeners. The information regarding employment opportunity, savings and insurance are very useful to us," reports Mahendra bhai D. Parmer from Panchamehel district of Gujarat.

"I liked this program. I like almost all the programs but this program on wasteful money expenditure on marriage I liked most of all. Your suggestion regarding group marriage for cutting down the cost is important. I am going to get married soon but I will opt for group marriage," says Rupal B Patel from Sabarkantha District of Gujarat.

"According to your suggestion during this time of epidemic, we are boiling the drinking water and we are filtering the water, washing the pot every day and we have asked the concerned person to add powder to the government water tank, then everyone in the village can get clean water," says Dinesh bhai from Bhavanagar District of Gujarat.

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46.- XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

Chapter 20.

Women in Community Radio in Mexico: Contributing to Women's Empowerment

By María Eugenia Chávez ⁽⁴⁷⁾

In southern Mexico, in the state of Oaxaca, there is a Mixe indigenous community that has been struggling for years to obtain its own communications medium. The inhabitants of Tlahuitoltepec, Oaxaca, had the initiative of seeking permission to operate their own media even before joining AMARC. They were certain that with their own media they would be able to resolve a series of communication needs expressed by the community, among other objectives:

- 1) Access to a media will allow them to communicate between themselves. In a community where not even the telephone is a generalized medium of communication for the inhabitants of the town and its surroundings, radio links them. Through radio broadcasting, messages are sent concerning their daily life: the health status of someone who is sick, the arrival of a family member from far away, the arrival of a newborn offspring, etc.
- 2) Information from community authorities about activities having to do with community governance, decisions of the assembly, assignments to *tequio* (a kind of communal labour that individuals are called upon to do for the good of the community).
- 3) A medium to announce town festivals and broadcast their activities. In other words, a me-

dium for the transmission of local culture.

4) A medium giving them entertainment, to listen to the music they like and new musical genres.

5) A medium that people from the community would have access to and from which they would be able to speak.

When the Mixe community of Tlahuitoltepec, Oaxaca, applied for permission to operate a radio frequency, Mexican authorities denied the request, saying that they should apply to the two major radio and television companies in the country, for them to set up a booster station so that the Mixe populations of the region could have access to a communications medium.

The Mixe community did not give up on its attempt to get its own communication medium and continued its search for a radio station (originally they were asking for a television permit as well), and obtained the radio permit in December 2004.

While it is true that one of the predominant characteristics of those making up the Oaxacan Mixe community is that they are one of the peoples in Oaxaca most proud of their culture, transmitting it, claiming it, carrying it with them wherever they go, they also recognize the importance of cultural exchange and of acquiring other kinds of knowledge coming from other cultures. Thus it is that the Mixe people are among those that encourage a great number of their young people to leave to study in the cities in order to return afterwards to share their knowledge with the community and to offer necessary services for the development of the population. One noteworthy and widely known aspect of this phenomenon is the participation of young Mixe women, who leave to study and search for new knowledge in almost equal numbers to those of the young men. Some of these women have, at certain periods, had a high level of participation in radio.

During a national women's meeting of AMARC, one of these women told how her radio experience had allowed her to develop certain skills, on the one hand, while regaining contact with her people, on the other.

The experience of this young Mixe woman in her community's radio station gives us some elements to consider when looking at women's participation in community radio. She herself

enumerated a number of them:

1) "It has given me the possibility of doing something I very much like to do," she said. "It is one more element contributing to my education, since I studied communication and because radio and video are two media that I would consider fundamental in order to document the culture and daily life of my people." (It is worth mentioning that this young woman was awarded an international prize in video documentaries.)

2) "My mother was a midwife," she continued, "a calling that is increasingly losing credibility among women to the idea that medical knowledge is better... What radio allows is for the knowledge which midwives have to be broadcast from the perspective of the knowledge which women of my community have had for eons. I see that radio can support my mother's work, but, above all, that it can contribute to women's knowledge about pregnancy and giving birth."

3) Another point that she mentioned is that "when we have women in radio, women in the community relate to the broadcaster in a different way. It is as if they feel that they can confide in us. Sometimes we go into the street and they come up to us to ask us or tell us something. There are things that they would never dare to tell the men."

4) "The information we are looking for and that we broadcast on the radio has to do with our culture and the recognition and transmission of our language, but we also deal with important themes for women that men have not dealt with. For example, they will never talk about how men are beating their women and their children, or at least not talk about it the way we do, with a woman's sensibility."

The experience of young Mixe women in radio is one that repeats itself constantly in the radio stations of other communities. Women's participation in community radio in Mexico is volunteer work, and this allows women to be in radio with the interest of carrying out work that gives them personal satisfaction and develops their skills. It also allows the words coming from the microphone to be directed to concrete and "real" men and women, acquaintances, women who are part of the reality of those who are speaking, bringing this medium closer to people than any other. I will go out on a limb with what could be a dangerous statement, but for the theme discussed here it seems to me necessary to put it on the table, and that is that perhaps

women's participation in community radio is even more important than participation of women in other media because women in community radio are women who are visible to the community, so that there is a two-way benefit: they empower themselves by having their say and the women listening feel close to those on the radio.

Women in community radio are "within reach" for the rest of the women; it is possible to dialogue amongst themselves through the radio and outside of the radio. It is possible to consult, dialogue and request information, which otherwise they could not do, because given the context of many communities (not only indigenous communities), women do not have an adequate medium nor channels for raising their concerns, their issues, or their need for specific information. In many communities, women's participation in the taking of decisions is restricted, in some they cannot even attend community assemblies; in others, while they have access to certain spaces, there are "restricted" themes such as saying or testifying that they are victims of domestic violence, even if in many cases it is linked to alcoholism.

Through the exchange of experiences of women's participation in community radio in Mexico, I realize the importance of this participation in contributing to the good governance of a community, understanding this as the inclusion of women in the process of their own development and that of all of the population. If the development of increasingly just societies is impossible without women's participation and the ensuing empowerment of women and recognition of their rights, the media would not be complete social actors contributing to democratization processes without the inclusion and participation of women.

As women in community radio, we still have many problems to resolve. In Mexican radio, there is still a strong lag in participation. Even in the case of the radio of the Mixe people, with which we began this text, women's participation has fluctuated, given that many of them had to spend long periods of time in the city of Oaxaca or in Mexico City for reasons of employment. In other radio stations, there has also been little participation by women for socio-cultural or economic reasons. These are the problems we in Women's International Network of AMARC in Mexico are interested in resolving.

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47.- María Eugenia Chávez Fonseca, Representative of the Women's International Network of AMARC in Mexico, Holistic Health for Women (SIPAM).

Chapter 21.

The Group of Women of Matagalpa: An Organization of Decided Women

By Julia Velasco Parisaca ⁽⁴⁸⁾

Thirty-four women are contributing to cultural transformation in the northern region of Nicaragua, where inequity has the face of women. Their proposal is to promote, educate and communicate from the perspective of women living in poverty.

The Colectivo de Mujeres de Matagalpa (CMM) (women's collective of Matagalpa) is one of the women empowerment experiences in Latin America. This organization is one of the most important social actors and with more political effect in that region of Nicaragua. It was born in the 80s, during the Sandinista Revolution process, with the mission to influence the social transformation respecting human rights, particularly of women, girls and boys, and promoting freedom, justice, respect and equity practices.

The task was not easy as a result of the economic, political and social marginality suffered by women, in a society that characterizes by itself for a machista culture that sends the women to the reproductive function and victimizes them with physical, psychological and sexual violence.

This is the context for CMM's work, to have an influence in society, through programs on health, creative education, prevention of violence, theatre and Radio Stéreo Vos ⁽⁴⁹⁾ (FM 101.7), the community radio and a member of AMARC.

The women of CMM work with a feminine perspective, an integral perspective that recalls the rights, the essence, the bodies, the protagonist role, the contribution and the dreams and hopes of women to be recognized, valued and respected as such.

"The empowerment comes from capacity building and the possibility of taking decisions, as well as proposing with solid arguments, well grounded," says Argentina Olivas, CMM member and coordinator from the communication program that is responsible for managing Radio Stéreo Vos (FM 101.7).

In a moralist society, full of prohibitions, prejudgements and discrimination against women, CMM, through radio, has contributed to putting in the public agenda themes such as family violence, abortion and sexual and reproductive rights. It is one of the few institutions that dares to openly address these themes and from a gender perspective.

Radio has given visibility to the CMM, to women, girls and boys, adolescents and youth through participatory programs, including debates and analysis, as well as of information, where they have an opportunity to speak and make their opinions heard.

Radio programs such "Now I can speak" ("Y ahora yo tengo la palabra"), are directed to women in the region, treating themes that deal with the role played by women in society as well as their contributions to the community and to the country, promoting the participation of women in social development.

In another program "Forbidden to listen to us" ("Prohibido escucharnos"), produced by a team of youth and adolescents, themes that are considered taboo, such as sexual and reproductive rights, adolescent pregnancy, abortion and marriage, are debated and analyzed.

In "The bizarre kingdom" ("El reino al revés"), a program produced by girls, boys and adolescents, they treat subjects of their interest and from the way they understand reality, themes ranging from the mistreatment of children to the importance of parental love.

Aside from these radio programs, the communication area of CMM, build the capacity of women, girls, boys, adolescents and youth in areas such as radio production, correspondent or radio formats.

Furthermore, the radio productions are an added value to the education processes and peoples' communication being implemented by CMM, for they contribute to the reflection, the discussion and the analysis in working groups, during the activities of capacity building, of training that are implemented by CMM'S diverse programs, such as in the areas of law, health and education.

Radio Stéreo Vos was internationally recognized in November 2002, when it won the Latin American competition of radio productions on family violence, organized by the United Nations Development Fund for Women (UNIFEM) with the radio program "Better alone than badly accompanied" ("Mejor sola que mal acompañada").

CMM represents the hope for social change to many women in Nicaragua and Latin America, because they represent the efforts and the compromise of many women who contribute to the construction of a society more fair, respectful and democratic, with equal opportunities for women.

Notes:

48.- Radio producer, journalist and coordinator of Eco Jóvenes Bolivia.

49.- Information in website <http://www.cmmmatagalpaorg.net/>

Chapter 22. Women and Governance in Haiti

By Marie Guyrleine Justin ⁽⁵⁰⁾

Haiti, a mountainous country that shares the Island of Hispaniola with the Dominican Republic, was the first black republic in the world. Two hundred years after the country's giant victory over Napoleon's troops and the coming of independence on January 1, 1804, Haiti remains a troubled country after decades of political violence, persistent poverty and difficult living conditions for the women, who form the majority in its population of 8 million inhabitants.

Despite this numeric superiority, women are still marginalized from decision-making spaces, notwithstanding the struggles led by feminists. Women did not have the chance to participate fully in the establishment and building of their country because of a lack of education, since the social structure reserved roles for them in relation to their sex, that is, the reproductive role assigned to them by the patriarchal system. This sexual division made men citizens and women minors. It took until 1950 before women became citizens and, this, after fierce struggle. The difficult period Haiti has endured for the last two decades, has increased women economic constraints, the feminization of poverty, illiteracy, violence against women, the lack of basic services, constraints to political participation. The difficulty women have affirming themselves as social and political actors, raises the question on the challenges for women to be truly able to exercise citizenship.

The affirmation of citizenship in Haiti is a daily struggle and it includes the need to make women's status evolve from object to subject of the law (the right to vote was obtained in 1950). Conscious of their potential, women have continued to struggle in order to be able to fully enjoy that right, and in 1955 they won the right to be candidates as well as voters.

This victory was one of the first in the political life of women in particular and of the country in general, because a strong feminine presence was noted at that time in the municipal elections and eight women were elected in different provincial cities. Barriers quickly went up against women who wished to fight for a position in public service, one example being the elections of 1957, in which women were totally left out. Far from remaining indifferent to these assaults, women held a protest march against city hall's publication notice that left women out of voter registration. They were gassed and beaten, and many of them were arrested and imprisoned. However, they won the day and, for the first time, a woman, Madeleine Sylvain-Bouchereau, fought for the position of senator in the 1957 elections.

And so came about other firsts: Lydia Jeanty was named undersecretary of state, lawyer Ertha Pascale Trouillot was the only woman to be named provisional president of Haiti, and it was under her government that the first democratic elections were carried out, in which Jean Bertrand Aristide was brought to power. Many other women would participate in the State's public affairs, including taking decision-making positions, many of them being ministers, or even prime minister, as in the case of Claudette Werleigh under Aristide. A Ministry of Women's Affairs ("Ministry of the Feminine Condition") was also set up in 1994.

Difficulties and constraints for women in Haiti's political universe

In Haiti, the perception of politics, the world of politics and its daily practices are some of the major obstacles to the involvement of women in this area. Political space in Haiti is like a jungle, demanding an aggressive behaviour that is not part of a woman's socialization. Add to this the heavy family burden that is women's responsibility, as Haitian women remain the ones basically responsible for the home, making it well nigh impossible for them to risk throwing themselves into politics. To these particularly local obstacles must be added those linked to the subordinate status of women. Lack of formal education, training and self-confidence, the availability of financial resources, single-parent families run by women and matrifocality must all be taken into account. Women's descent into the political arena throws them into direct

confrontation with attacks against their sex, denigration and violence against women, all of which play a dissuasive role.

Women remain in a minority position in political parties despite the efforts of a small number of women within them, with the exception of Marie Denise Claude, daughter of Sylvio Claude and Mirlande Hyppolite Manigat, who became the current leader of RDNP (Union of National Progressive Democrats).

In a patriarchal society like Haiti, formal political space is men's prerogative

The statutory or legislative measures for the advancement of women's participation, such as the quota, are not respected in the current government, for example, there are only two women out of eighteen ministers, one for the Condition of women and women's rights, and a woman minister of commerce and industry. In Parliament, there are but four women senators out of 29.

Convinced of their ability to participate in the improvement of governance in the country, women are determined to pursue the struggle in order to be present in the political spaces where decisions are made.

The weak role of women in decision making that can be observed in the political arena is not much different from what exists in the media sector in general or in community radio in particular. It is in this context that the struggle of women in community radio began in 2001 with the creation of REFRAKA (a community radio women's network), which accompanies women and gives them technical support to promote the gender issue throughout community radio programming. This initiative makes it possible not only to struggle against women's discrimination but also to strengthen their capacity to become true community communicators. And, finally, that women's roles on community radio teams may be determined according to their capacity and not according to their sex.

Today, women, who used to be marginalized, have taken a front seat in radio management. One is currently the coordinator of a community radio station in the Plateau Central (RVP, in Papaye) and others work as technicians, reporters, radio hosts or producers.

This change was not a gift that fell from the sky. It is the result of women's determination, of the work of women's organizations and also of the work of community radio stations that, through REFRAKA, led the fight to integrate women into all spheres of community radio and into the rebuilding of the country.

There is still much to be done, by women's organizations and by Haitian feminists, who must educate the girls of this country in a new way, and by community radio, which must raise women's consciousness through educational programs, debates and discussions on the need to participate actively in the spaces of power.

Notes:

50. - AMARC-Haiti/REFRAKA

Chapter 23.

Women's and Youth Rights and Good Governance

Thanks to Community Radio in Peru: A Successful Experience

By Valeria Zamallo ⁽⁵¹⁾

In Peru, radio stations and production centres of the northern sub-region of the National Radio Coordination Coordinadora Nacional de Radio (CNR) have been working together with women and organized youth since 2005 in order to strengthen their participation in local governance and accountability. This work is part of the "Women's and Youth Rights to Citizen Participation and accountability" project from the process of regionalization in six zones of the north coast of the country: Piura, Tumbes, Lambayeque, Cajamarca, La Libertad and Ancash. It is a project carried out as part of the decentralization process in Peru and, in the particular context of regionalization, with a view to promoting the participation of women and organized youth in processes of local and regional development. Training in the drawing up of initiatives for the monitoring of public management allows for its inclusion in the design and management of local and regional public policy.

This joint adventure began thanks to the support of the Spanish Cooperation Agency, the Spanish NGO AIETI and with the participation of 16 radio stations and production centres of the northern sub-region of the CNR (Radio Cutivalu, Chami Radio, Radio San Sebastián, Radio Coremarca, Radio Calor, Radio Marañon, Radio Bahia Mix, Centro de Promoción de la Mujer Micaela Bastidas, Grupo Mujer, Sedys, Radio Vino, Radio Santa Mónica, Radio Manan-

tial, Radio Santo Domingo, Radio Los Andes and the Asociación de Comunicadores Sociales Calandria).

The project had two main lines of action: first, the strengthening of women's and youth's organizational abilities for citizen participation and vigilance, as well as the design of advocacy strategies; and second, an attempt to encourage joint work between the organizations and communications media to increase visibility and public advocacy of public policy proposals, as well as consciousness-raising and promotion of citizen participation through the strengthening of information services and the opening up of public debate. The project also sought to work with local governments in institutional capacity building in order to improve the policies and mechanisms of transparency and access to public information for citizen participation and monitoring.

The concrete action was to train and accompany more than 300 women leaders during their participation in the petition for a Participative Budget. This mechanism allowed organizations to present proposals and projects through which they participated in decision-making on resources allocation in the budget and in its implementation at local, provincial and regional levels. The work of the CNR and of the participating radio stations and production centres began with training workshops for journalists from the network, since they would be in charge both of training the women leaders and of accompanying the process of reflecting on, choosing and elaborating the proposals. Following this, trainings of organizations were centred on internal communication tools and conflict resolution, laws for participation and gender and rights, as well as on technical aspects such as drawing up work plans, advocacy and accountability of local government management.

Radio and journalists have played a very important role in the accompaniment process, providing the organizations with the tools for political advocacy work, that is, convincing the authorities to receive the proposals presented by the organizations. Radio stations also committed themselves to media advocacy work through special programs, information and consciousness-raising campaigns and the organization of fora, debates and citizen festivals to inform the population about the participative process, to make known the proposals worked on by the organizations and, above all, to find out the opinion of the people on local development and on the proposals.

That is how it became possible for all of the population not organized within the participative process to become involved. This facilitated various proposals that were included in the Budget and the discussion of projects with a gender and generational focus.

For example, in the district of Jayanca, in the department of Lambayeque, the Instigating Committee for Advocacy made up of the Asociación de Jóvenes Jayanca Vivo, Radio Vino and Radio San Sebastián de Chepen, in alliance with the women's representative of the technical team of the Participatory Budget, Aida Medina, managed to get the project for the construction and setting up of a cultural centre included in the 2008 budget.

This example shows the advocacy work carried out by the Instigating Committee, since the initiative had not been taken into account earlier on, during the workshops on the participatory budget, when a group of youth presented it for the first time. However, after allying themselves with the women's representative in the technical team and seeking out dialogue with councillor Maria Sime, they managed to get the technical team to revise the project and in the end it received support.

The work of the organizations did not stop with the inclusion of proposals. Work was done with the organizations so that they would elaborate monitoring plans for the approved initiatives that should be implemented the following year. Plans were also drawn up for monitoring the implementation of the budget approved in previous years, as well as the accountability of financial reporting which, according to Peruvian law, authorities must do at least twice a year.

The achievement has thus been that in some cases these projects have been taken on as public policy inputs at a local level and that it has even been possible to advance communication policies for access to public information through citizen participation and transparency mechanisms set up by local governments in the areas where the project have been implemented. Some people have been sensitized to the need for implementing these mechanisms and have solicited the support of radios and the CNR to take on this work.

An advance in public policies with gender equity has thus been achieved. At the regional level in Piura, for example, there is a Regional Coalition for Gender Equity, MREG, which has been set up since 2003. Diverse institutions have been working on the issue of gender for several years but their work had not been well articulated nor was there the necessary synergy to

mobilize the issue at the regional level. It was for this reason that MREG was created with the priority of bringing together a Regional Women's Council. At the time when the project was initiated, however, COREM had not yet been implemented, even though Municipal Bylaw 041-2004, which approved such a council, expired in 2006.

For this reason, the Instigating Committee for Advocacy (in this case the Regional Coalition for Gender Equity of Piura, Radio Cutivalu, Centro IDEAS, Promotoras Sociales de la Costa de Piura, Comités de Vigilancia Ciudadana sobre derechos sexuales y reproductivos, Vigías de Salud of Piura and Castilla, Foro Salud, Clave Juvenil, the Red Nacional de Promoción de la Mujer, the Red Mujer Rural, the Mesa para la Lucha Contra la Pobreza, among other institutions) decided to start standardizing the bylaw and setting up COREM, through work with the Regional Management of Social Development of Piura's regional government.

Technical assistance programs were initiated with public servants of Piura's regional government in order to inform them about the theme of gender equity, and workshops were held with specialists from Local Educational Management Units. A process of consciousness-raising was introduced to members of the Assembly of Delegates of civil society in the Regional Coordinating Council in order to get their support before the Regional Coordinating Council for the project "For a Culture of Peace, Free of Domestic and Sexual Violence." In this process, a gendered focus was successfully introduced as a criterion for evaluation for all projects in the next participative budgets.

After a process which included meetings, the trainings mentioned above and an awareness-raising and communication radio campaign, COREM was finally set up with representatives of the public sector and of civil society equally represented, and the Piura Regional Coalition of Gender Equity became one of the representatives of civil society.

The project is now in its final phase of execution. With some results, such as those mentioned above, already visible. AIETI, the CNR and the participating radio stations of the CNR's northern sub-region are now elaborating the second phase of the project seeking to contribute to greater participation of women leaders and of youth in local decision-making processes.

Notes:

51.- CNR, Peru, November 2007

Appendix: What Is Good Governance? ⁽⁵²⁾

Recently the terms “governance” and “good governance” are being increasingly used in development literature. Bad governance is being increasingly regarded as one of the root causes of all evil within our societies. Major donors and international financial institutions are increasingly basing their aid and loans on the condition that reforms that ensure “good governance” are undertaken. This article tries to explain, as simply as possible, what “governance” and “good governance” means.

Governance

The concept of “governance” is not new. It is as old as human civilization. Simply put “governance” means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance.

Since governance is the process of decision-making and the process by which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in decision-making and implementing the decisions made and the formal and informal structures that have been set in place to arrive at and implement the decision.

Government is one of the actors in governance. Other actors involved in governance vary depending on the level of government that is under discussion. In rural areas, for example, other actors may include influential land lords, associations of peasant farmers, cooperatives,

NGOs, research institutes, religious leaders, finance institutions political parties, the military etc. The situation in urban areas is much more complex. Figure 1 provides the interconnections between actors involved in urban governance. At the national level, in addition to the above actors, media, lobbyists, international donors, multi-national corporations, etc. may play a role in decision-making or in influencing the decision-making process.

All actors other than government and the military are grouped together as part of the “civil society.” In some countries in addition to the civil society, organized crime syndicates also influence decision-making, particularly in urban areas and at the national level.

Similarly formal government structures are one means by which decisions are arrived at and implemented. At the national level, informal decision-making structures, such as “kitchen cabinets” or informal advisors may exist. In urban areas, organized crime syndicates such as the “land Mafia” may influence decision-making. In some rural areas locally powerful families may make or influence decision-making. Such, informal decision-making is often the result of corrupt practices or leads to corrupt practices.

Good Governance

Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.

Participation

Participation by both men and women is a key cornerstone of good governance. Participation could be either direct or through legitimate intermediate institutions or representatives. It is important to point out that representative democracy does not necessarily mean that the concerns of the most vulnerable in society would be taken into consideration in decision making. Participation needs to be informed and organized. This means freedom of association and expression on the one hand and an organized civil society on the other hand.

Rule of law

Good governance requires fair legal frameworks that are enforced impartially. It also requires full protection of human rights, particularly those of minorities. Impartial enforcement of laws requires an independent judiciary and an impartial and incorruptible police force.

Transparency

Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media.

Responsiveness

Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

Consensus oriented

There are several actors and as many view points in a given society. Good governance requires mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve the goals of such development. This can only result from an understanding of the historical, cultural and social contexts of a given society or community.

Equity and inclusiveness

A society's well being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well being.

Effectiveness and efficiency

Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

Accountability

Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to whom varies depending on whether decisions or actions taken are internal or external to an organization or institution. In general an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

Notes:

52.- Taken from Unescap, consulted on November 20, 2007

<http://www.unescap.org/pdd/prs/ProjectActivities/Ongoing/gg/governance.asp>

The United Nations Fourth World Conference on Women. Beijing, China – September 1995

Action for Equality, Development and Peace

Section J.

Women and the Media

234. During the past decade, advances in information technology have facilitated a global communications network that transcends national boundaries and has an impact on public policy, private attitudes and behaviour, especially of children and young adults. Everywhere the potential exists for the media to make a far greater contribution to the advancement of women.

235. More women are involved in careers in the communications sector, but few have attained positions at the decision-making level or serve on governing boards and bodies that influence media policy. The lack of gender sensitivity in the media is evidenced by the failure to eliminate the gender-based stereotyping that can be found in public and private local, national and international media organizations.

236. The continued projection of negative and degrading images of women in media communications – electronic, print, visual and audio – must be changed. Print and electronic media in most countries do not provide a balanced picture of women's diverse lives and contributions to society in a changing world. In addition, violent and degrading or pornographic media products are also negatively affecting women and their participation in society. Programming that reinforces women's traditional roles can be equally limiting. The world- wide trend towards

consumerism has created a climate in which advertisements and commercial messages often portray women primarily as consumers and target girls and women of all ages inappropriately.

237. Women should be empowered by enhancing their skills, knowledge and access to information technology. This will strengthen their ability to combat negative portrayals of women internationally and to challenge instances of abuse of the power of an increasingly important industry. Self-regulatory mechanisms for the media need to be created and strengthened and approaches developed to eliminate gender-biased programming. Most women, especially in developing countries, are not able to access effectively the expanding electronic information highways and therefore cannot establish networks that will provide them with alternative sources of information. Women therefore need to be involved in decision-making regarding the development of the new technologies in order to participate fully in their growth and impact.

238. In addressing the issue of the mobilization of the media, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in policies and programmes.

Strategic objective J.1.

Increase the participation and access of women to expression and decision-making in and through the media and new technologies of communication

Actions to be taken

239. By Governments:

- a. Support women's education, training and employment to promote and ensure women's equal access to all areas and levels of the media;
- b. Support research into all aspects of women and the media so as to define areas needing attention and action and review existing media policies with a view to integrating a gender perspective;
- c. Promote women's full and equal participation in the media, including management, programming, education, training and research;
- d. Aim at gender balance in the appointment of women and men to all advisory, management,

regulatory or monitoring bodies, including those connected to the private and State or public media;

e. Encourage, to the extent consistent with freedom of expression, these bodies to increase the number of programmes for and by women to see to it that women's needs and concerns are properly addressed;

f. Encourage and recognize women's media networks, including electronic networks and other new technologies of communication, as a means for the dissemination of information and the exchange of views, including at the international level, and support women's groups active in all media work and systems of communications to that end;

g. Encourage and provide the means or incentives for the creative use of programmes in the national media for the dissemination of information on various cultural forms of indigenous people and the development of social and educational issues in this regard within the framework of national law;

h. Guarantee the freedom of the media and its subsequent protection within the framework of national law and encourage, consistent with freedom of expression, the positive involvement of the media in development and social issues.

240. By national and international media systems:

Develop, consistent with freedom of expression, regulatory mechanisms, including voluntary ones, that promote balanced and diverse portrayals of women by the media and international communication systems and that promote increased participation by women and men in production and decision-making.

241. By Governments, as appropriate, or national machinery for the advancement of women:

a. Encourage the development of educational and training programmes for women in order to produce information for the mass media, including funding of experimental efforts, and the use of the new technologies of communication, cybernetics space and satellite, whether public or private;

b. Encourage the use of communication systems, including new technologies, as a means of strengthening women's participation in democratic processes;

c. Facilitate the compilation of a directory of women media experts;

d. Encourage the participation of women in the development of professional guidelines and codes of conduct or other appropriate self-regulatory mechanisms to promote balanced and non-stereotyped portrayals of women by the media.

242. By non-governmental organizations and media professional associations:

- a. Encourage the establishment of media watch groups that can monitor the media and consult with the media to ensure that women's needs and concerns are properly reflected;
- b. Train women to make greater use of information technology for communication and the media, including at the international level;
- c. Create networks among and develop information programmes for non-governmental organizations, women's organizations and professional media organizations in order to recognize the specific needs of women in the media, and facilitate the increased participation of women in communication, in particular at the international level, in support of South-South and North-South dialogue among and between these organizations, inter alia, to promote the human rights of women and equality between women and men;
- d. Encourage the media industry and education and media training institutions to develop, in appropriate languages, traditional, indigenous and other ethnic forms of media, such as storytelling, drama, poetry and song, reflecting their cultures, and utilize these forms of communication to disseminate information on development and social issues.

Strategic objective J.2.

Promote a balanced and non-stereotyped portrayal of women in the media

Actions to be taken

243. By Governments and international organizations, to the extent consistent with freedom of expression:

- a. Promote research and implementation of a strategy of information, education and communication aimed at promoting a balanced portrayal of women and girls and their multiple roles;
- b. Encourage the media and advertising agencies to develop specific programmes to raise awareness of the Platform for Action;
- c. Encourage gender-sensitive training for media professionals, including media owners and managers, to encourage the creation and use of non-stereotyped, balanced and diverse images of women in the media;
- d. Encourage the media to refrain from presenting women as inferior beings and exploiting them as sexual objects and commodities, rather than presenting them as creative human beings, key actors and contributors to and beneficiaries of the process of development;

- e. Promote the concept that the sexist stereotypes displayed in the media are gender discriminatory, degrading in nature and offensive;
- f. Take effective measures or institute such measures, including appropriate legislation against pornography and the projection of violence against women and children in the media.

244. By the mass media and advertising organizations:

- a. Develop, consistent with freedom of expression, professional guidelines and codes of conduct and other forms of self-regulation to promote the presentation of non-stereotyped images of women;
- b. Establish, consistent with freedom of expression, professional guidelines and codes of conduct that address violent, degrading or pornographic materials concerning women in the media, including advertising;
- c. Develop a gender perspective on all issues of concern to communities, consumers and civil society;
- d. Increase women's participation in decision-making at all levels of the media.

245. By the media, non-governmental organizations and the private sector, in collaboration, as appropriate, with national machinery for the advancement of women:

- a. Promote the equal sharing of family responsibilities through media campaigns that emphasize gender equality and non-stereotyped gender roles of women and men within the family and that disseminate information aimed at eliminating spousal and child abuse and all forms of violence against women, including domestic violence;
- b. Produce and/or disseminate media materials on women leaders, inter alia, as leaders who bring to their positions of leadership many different life experiences, including but not limited to their experiences in balancing work and family responsibilities, as mothers, as professionals, as managers and as entrepreneurs, to provide role models, particularly to young women;
- c. Promote extensive campaigns, making use of public and private educational programmes, to disseminate information about and increase awareness of the human rights of women;
- d. Support the development of and finance, as appropriate, alternative media and the use of all means of communication to disseminate information to and about women and their concerns;
- e. Develop approaches and train experts to apply gender analysis with regard to media programmes.

Resolution 1325 on Women, Peace and Security

UN Security Council, 2000

Security Council Resolution 1325 was passed unanimously on October 31, 2000. Resolution (S/RES/1325) is the first resolution ever passed by the Security Council that specifically addresses the impact of war on women, and women's contributions to conflict resolution and sustainable peace.

The Security Council,

Recalling its resolutions 1261 (1999) of 25 August 1999, 1265 (1999) of 17 September 1999, 1296 (2000) of 19 April 2000 and 1314 (2000) of 11 August 2000, as well as relevant statements of its President and recalling also the statement of its President, to the press on the occasion of the United Nations Day for Women's Rights and International Peace of 8 March 2000 (SC/6816),

Recalling also the commitments of the Beijing Declaration and Platform for Action (A/52/231) as well as those contained in the outcome document of the twenty-third Special Session of the United Nations General Assembly entitled "Women 2000: Gender Equality, Development and Peace for the twenty-first century" (A/S-23/10/Rev.1), in particular those concerning women and armed conflict,

Bearing in mind the purposes and principles of the Charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of inter-

national peace and security,

Expressing concern that civilians, particularly women and children, account for the vast majority of those adversely affected by armed conflict, including as refugees and internally displaced persons, and increasingly are targeted by combatants and armed elements, and recognizing the consequent impact this has on durable peace and reconciliation,

Reaffirming the important role of women in the prevention and resolution of conflicts and in peace-building, and stressing the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution,

Reaffirming also the need to implement fully international humanitarian and human rights law that protects the rights of women and girls during and after conflicts,

Emphasizing the need for all parties to ensure that mine clearance and mine awareness programmes take into account the special needs of women and girls,

Recognizing the urgent need to mainstream a gender perspective into peacekeeping operations, and in this regard noting the Windhoek Declaration and the Namibia Plan of Action on Mainstreaming a Gender Perspective in Multidimensional Peace Support Operations (S/2000/693),

Recognizing also the importance of the recommendation contained in the statement of its President to the press of 8 March 2000 for specialized training for all peacekeeping personnel on the protection, special needs and human rights of women and children in conflict situations,

Recognizing that an understanding of the impact of armed conflict on women and girls, effective institutional arrangements to guarantee their protection and full participation in the peace process can significantly contribute to the maintenance and promotion of international peace and security,

Noting the need to consolidate data on the impact of armed conflict on women and girls,

1. **Urges** Member States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict;
2. **Encourages** the Secretary-General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decision-making levels in conflict resolution and peace processes;
3. **Urges** the Secretary-General to appoint more women as special representatives and envoys to pursue good offices on his behalf, and in this regard calls on Member States to provide candidates to the Secretary-General, for inclusion in a regularly updated centralized roster;
4. **Further** urges the Secretary-General to seek to expand the role and contribution of women in United Nations field-based operations, and especially among military observers, civilian police, human rights and humanitarian personnel;
5. **Expresses** its willingness to incorporate a gender perspective into peacekeeping operations and urges the Secretary-General to ensure that, where appropriate, field operations include a gender component;
6. **Requests** the Secretary-General to provide to Member States training guidelines and materials on the protection, rights and the particular needs of women, as well as on the importance of involving women in all peacekeeping and peace-building measures, invites Member States to incorporate these elements as well as HIV/AIDS awareness training into their national training programmes for military and civilian police personnel in preparation for deployment and further requests the Secretary-General to ensure that civilian personnel of peacekeeping operations receive similar training;
7. **Urges** Member States to increase their voluntary financial, technical and logistical support for gender-sensitive training efforts, including those undertaken by relevant funds and programmes, inter alia, the United Nations Fund for Women and United Nations Children's Fund, and by the United Nations High Commissioner for Refugees and other relevant bodies;

8. **Calls** on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia: (a) The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction; (b) Measures that support local women's peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements; (c) Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police and the judiciary;

9. **Calls** upon all parties to armed conflict to respect fully international law applicable to the rights and protection of women and girls as civilians, in particular the obligations applicable to them under the Geneva Conventions of 1949 and the Additional Protocols thereto of 1977, the Refugee Convention of 1951 and the Protocol thereto of 1967, the Convention Security Council – 5 – Press Release SC/6942 4213th Meeting (PM) 31 October 2000 on the Elimination of All Forms of Discrimination against Women of 1979 and the Optional Protocol thereto of 1999 and the United Nations Convention on the Rights of the Child of 1989 and the two Optional Protocols thereto of 25 May 2000, and to bear in mind the relevant provisions of the Rome Statute of the International Criminal Court;

10. **Calls** on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict;

11. **Emphasizes** the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against humanity, war crimes including those relating to sexual violence against women and girls, and in this regard, stresses the need to exclude these crimes, where feasible from amnesty provisions;

12. **Calls** upon all parties to armed conflict to respect the civilian and humanitarian character of refugee camps and settlements, and to take into account the particular needs of women and girls, including in their design, and recalls its resolution 1208 (1998) of 19 November 1998;

13. **Encourages** all those involved in the planning for disarmament, demobilization and reintegration to consider the different needs of female and male ex-combatants and to take into

account the needs of their dependants;

14. **Reaffirms** its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to give consideration to their potential impact on the civilian population, bearing in mind the special needs of women and girls, in order to consider appropriate humanitarian exemptions;

15. **Expresses** its willingness to ensure that Security Council missions take into account gender considerations and the rights of women, including through consultation with local and international women's groups;

16. **Invites** the Secretary-General to carry out a study on the impact of armed conflict on women and girls, the role of women in peace-building and the gender dimensions of peace processes and conflict resolution, and further invites him to submit a report to the Security Council on the results of this study and to make this available to all Member States of the United Nations;

17. **Requests** the Secretary-General, where appropriate, to include in his reporting to the Security Council, progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls;

18. **Decides** to remain actively seized of the matter.

Convention on the Elimination of All Forms of Discrimination against Women

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. Consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination.

The Convention defines discrimination against women as “...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.”

By accepting the Convention, States commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality of men and women in their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organizations or enterprises.

The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life – including the right to vote and to stand for election – as well as education, health and employment. States parties agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms.

The Convention is the only human rights treaty which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. It affirms women's rights to acquire, change or retain their nationality and the nationality of their children. States parties also agree to take appropriate measures against all forms of traffic in women and exploitation of women.

Countries that have ratified or acceded to the Convention are legally bound to put its provisions into practice. They are also committed to submit national reports, at least every four years, on measures they have taken to comply with their treaty obligations.

To read the Convention, visit <http://www.un.org/womenwatch/daw/cedaw/cedaw.htm>.

AMARC-WIN The Women's International Network of AMARC

What is AMARC-WIN?

The Women's International Network is a large assembly of women communicators working to ensure women's right to communicate through and within the community radio movement.

What are WIN's main principles?

WIN works for women's right to communicate as a basic human right expressed through community radio.

WIN supports women's empowerment, gender equity, and a general improvement in the condition and position of women worldwide.

WIN promotes women's access to all levels of community radio, including decision making.

WIN supports women's efforts to express themselves within and beyond their communities, by providing training programs and production exchanges at the international and local level.

WIN aims to change negative images of both women and men in the media and to challenge stereotypes being reproduced by media all around the world.

WIN subscribes to the principles of the Beijing Platform for Action.

How does WIN work?

WIN chooses a Vice President for Women to sit on AMARC's International Board, and WIN members are prominent in decision making throughout AMARC.

Visit <http://www.win.amarc.org>.

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